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1936: Abilene Christian College Bible Lectures - Full Text

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Abilene Christian College Bible Lectures 1936

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INTRODUCTION

THIS YEAR is the four hundredth anniversary of the printing of the English Bible. President Jas. F. Cox conceived the idea of having the lectures of Abilene Christian College Lectures for 1936 relate particularly to the history of the Bible. He named the subjects, set the order of their delivery, and selected the speakers. When duly considered the subjects and their arrangement will be seen to provide an exceptionally comprehensive survey of the field embraced. It is felt that this is a monumental work and one that will do good wherever it is read. The reader will be interested in knowing that the lectures were delivered before audiences of hundreds from various states. The lectures are offered now in print in order that those who were not privileged to attend Lecture Week for 1936 may nevertheless have the information the lectures impart. The volume is sent forth with the prayer that the blessings of Eternal Father may attend it.

C. A. NORRED,
Abilene, Texas.

GOD HATH SPOKEN

C. A. NORRED

I. *The Fact of Divine Revelation.*

It is significant that almost universally men have agreed that a being worthy of worship would necessarily possess such qualities as would move him to reveal to those beneath him those things essential to their welfare and happiness. Almost without exception the nations of antiquity have had their oracles where in the emergencies of life they sought the mind of the supposed higher beings.

When we come inside the pale of true religion we find this inspired statement: "God hath spoken." (Heb. 1:1, 2) But in accordance with that wise provision which supplies the essentials and at the same time encourages initiative and effort, the Almighty has in large measure restricted his revelation to spiritual essentials. (2 Peter 1:3) This is not to be taken as indicating that the Almighty is not interested in what we sometimes refer to as secular things; for one of the earliest divine fiats was: "Subdue the earth"—but it does remind us that the things pertaining to life and godliness are of such transcendent value that although in the gravely important matters of physical success and well-being we have been left largely to our own resources we have been given a divine revelation in those matters pertaining to spiritual duties.

But we shall do well to observe that that revelation was not given all at one time. Such a course would have been unwise, for it is useless to give a person more information than can be utilized at the time. In accordance with that principle God suited his revelation to man's development and need. For twenty-five hundred years God spoke to the patriarchs. Then for fifteen hundred years he spoke through the Law of Moses. Then he spoke his final and complete revelation through Jesus Christ his divine Son and our divine Lord.

Hence we may begin our studies in this particular with the assurance that God has revealed to us all things that pertain to life and godliness.

2. *The Elements of Divine Revelation.*

When the vast field of divine revelation is carefully surveyed three things appear outstanding:

A. *Righteousness.*

Deep down in the constitution of man is a consciousness concerning right. Man is aware that there is something that is right and that there is something that is wrong. Answering to this faculty God has spoken concerning right. And from what sources did the Almighty draw for the illumination? Essentially only from Himself. To answer otherwise is to forget the perfections of the Almighty. We shall do well to bear in mind therefore that the very character of the Almighty himself are the foundations for the divine distinctions regarding right. And it is heartening to know that those divine distinctions have not been withheld from us—God has revealed them to us.

B. *The Consciousness of Sin.*

Along with the consciousness of right there must go a realization of unworthiness and wrongdoing. No civilization has yet been able to endure while simply stating the desirability of rightdoing—a consciousness of the unworthiness of wrongdoing has always been found necessary. Wisely therefore the Lord has not only announced that which is right but has re-enforced that utterance by those institutions designed to inculcate the consciousness of sin. (Rom. 5:20) For fifteen hundred years the tribes of Israel "stood round their smoking altars and bleeding victims" slowly learning the exceeding sinfulness of sin. Then came Jesus with the revolutionary truth that not merely the overt act was of significance but that sin is embodied in improper purpose. Thus has the Lord written in our hearts a consciousness of sin which not only enables us to know ourselves as sinners but enables us to feel the need for divine compassion.

C. Goodness and Mercy.

And God has seen fit to speak concerning goodness and mercy. And here, as reference has already been made, we come to a paramount element of divine revelation. Man is so formed that he will arrive at some knowledge of right and wrong; he is so shaped that he must certainly feel the compunctions of conscience—but nowhere can he turn and read in conclusions arrived at by himself the assurances of mercy. But what shall he do? Must he bend forever under the load of remorse with never an assurance of mercy. Is he hopeless? Hence the Lord has spoken concerning mercy and goodness. To the patriarchs of old, to Israel of old, and to ourselves the Lord has held out hands of love and forgiveness. (Isa. 55:7; Matt. 11:28.)

Certainly I should not desire to leave the impression that at a given period time in history the Almighty spoke of only one quality. It is correct, though, to say that it is observable that at a given period a given thing received emphasis. During the patriarchal period, from Creation to Moses, God spoke concerning faith—and in that period there took form the greatest individual faith of all time. (Rom. 4:11) During the Mosaic period, from Moses to Christ, emphasis was placed upon justice—and during that period were laid the world's foundations of law and order. Under Christ the divine emphasis is laid upon love and compassion. But as during any period all these qualities were given attention by the Almighty so are they abundantly impressed in the teaching of Jesus. As we look upon the character of Jesus and reflect upon his teaching we shall see as never before visions of the majesty of right, we shall see how loathsome is wrongdoing, and we shall be inspired to call upon God for compassion.

3. The Vindication of Divine Revelation.

And this divine revelation carries its own vindication. As a matter of fact, the Lord has always provided that any revelation made by himself shall carry with its own verification for the honest in heart. In earliest days of the church this verification was afforded in signs and wonders, miracles. But the great purpose of all revelation was the transformation

of human character. Surely this will be recognized as the greatest and most difficult thing of accomplishment. But this is accomplished by the Word of God. (John 15:3) Therefore when sufficient time had passed for this power of the Word to become observable this power became the divinely designed verification and signs and wonders ceased.

But divine verification has not ceased. During the first century, and surrounded by such influences as exalted evil and put a premium on wrong doing, those who gave honor to the Word were enabled to stand forth clothed in purity and holiness. Again, those nations which have given place to the Word have stood forth as shining lights compared to those into which the Word has not gone. Wherever the servant of the Lord has planted and watered and the Lord has given his increase the desert has blossomed as a rose, and bleakness and desolation and wretchedness have given place to beauty and happiness. Verily God hath spoken!

4. Concluding Considerations.

Look then upon the Old Testament and upon the utterances of Christ the Apostles declares that God hath spoken. If we desire then to know the mind of the Lord we should not turn to our own surmisings, we should not turn to supposed dreams and ecstasies—we should turn to the Word of God. And inasmuch as God "hath spoken to us in His son" we should turn to those utterances made by the Divine Son and those authorized by Him to give His will to all nations—.

And I close with this axiomatic statement: If the way of life eternal had been left to a man's own finding then we could say that man would do well to neglect everything else and find it—but since that way is divinely pointed out in the New Testament scriptures we are justified in saying that above everything else man should search the New Testament scriptures diligently and walk in them.

RIGHTLY DIVIDING THE WORD OF TRUTH

Text: II Timothy 2:15

MELVIN J. WISE

I am grateful to Brother Cox, and to those in charge of this lectureship, for placing me on the program. I appreciate the fact that I have been assigned this subject upon this great text of the Bible. Its observance is one of the first pre-requisites in coming to an intelligent understanding of the Scriptures. Because of the importance of the admonition of this text, I always try to place it in the beginning of a series of sermons in almost every gospel meeting that I conduct. Let us first analyse the language of the apostle in the text:

I. The Text Analysed:

"Study." This is a thing very few people do. There is much more involved in the study of God's Word than mere reading. Many people read the Bible, but very few study it. Jesus said: "Search the Scriptures"—John 5:39. This does not mean to merely open the door and look in. If you were searching for a treasure in a deserted house, would you just open the door and look in? No. You would search in every crack and corner until you had found the treasure, or else become convinced that it was not there.

But why study the Bible? Because the Bible unstudied and unsearched is like a great mine undiscovered and undeveloped. It contains all the light and revelation that the world has today. On the other hand, we need to study the Bible in order to

"Show Thyself Approved Unto God."

Not merely to be able to argue the Scriptures and win an argument over our neighbors; not that we may appear intelligent and enlightened on the Scriptures; not that we may receive the praise of men; but,

"A Workman that Needeth not to be Ashamed"

Many people have been in the church for years who should feel ashamed over their lack of knowledge of the Holy Scriptures. In public school, and in college, students are given an examination to test their knowledge of subjects studied. I feel that such would do us good in the school of our Master. There is coming an examination time, however, when there will be no place for refuge to hide our shame.

"Rightly Dividing the Word of Truth."

This is one of the most neglected commands in the Bible. A failure to obey the Lord in this divine injunction is the primary cause for so much religious confusion today. Yet there is no part of the Bible, when obeyed, that is any more conducive to the unity of religious people than this admonition of Paul to Timothy. There are many people who profess Christianity, even many clergymen, who suppose themselves under equal obligations to obey Moses or any of the prophets, as much as Christ and his apostles. They are as likely to turn to the Psalms in finding an answer to the question "What must I do to be saved?" as to Acts of the Apostles. The religious world at large cannot see why any part of the Bible should not be obligatory upon Christians today. They cannot see any reason why the New Testament should be preferred to the Old Testament. They are heard to ask: "Is it not all the Word of God, and not all mankind addressed in it? Did not Paul say to Timothy: 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works' —II Timothy 3:16, 17?" This is true, but Paul also said: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son"—Hebrews 1:1-2.

The proper division of the Word was one of the greatest contributions that the restoration movement has made to the religious world. The "Sermon on the Law," delivered by Alexander Campbell, was a most revolutionary sermon from the standpoint of changing religious thought. It was deliver-

ed by a young man only twenty-eight years of age, who had given no special preparation for that special sermon on that special occasion. At this time the Redstone Baptist Association, of which Mr. Campbell and his congregation were members, was in session. Mr. Campbell had been sent as a delegate from the Brush Run congregation, though through the jealousy of some older preachers he had been left off the program. However, just two hours before the service was to have begun, on Lord's day morning, the scheduled speaker was seized by sickness, and Campbell was invited to fill his place. Though his sermon was well received by the laymen, it only added fuel to the flames of jealousy which some of the preachers held against him. "This will never do," they said, "this is not our doctrine."

II. In Reading the Scriptures We Need to Ask these Questions:

Who speaks? The Bible is the Word of God, but not all of it are the words of God Himself. In this book there are also the words of the devil, false prophets, and sinners. The Bible says "there is no God," but these are the words of a fool and not of God Himself. The Bible says "there is no resurrection from the dead," but these are the words of the doubting Corinthians, and not of God Himself.

To whom spoken? The Bible is addressed to Patriarchs, Jews, apostles, and Christians. The Ten Commandments were given to Jews, and to Jews only—Exodus 20:2; Deuteronomy 5:2-3. The law of Moses was never intended for any one but Jews. Paul said: "Now we know that what things soever the law saith, it saith to them who are under the law" Romans 3:19. The new covenant, given to Christians, is not like the old covenant that was given to the Jews—Jeremiah 31:31-34.

In the Bible God also addressed individuals and classes of individuals in a special way. The human family is addressed as husbands, wives, fathers, mothers, children, magistrates, masters, servants, believers, and unbelievers. It would be folly to apply to one individual what is said to all individuals.

Yet with many preachers today, if their text is in the Bible that is sufficient, no matter where it may be found. Nor does it matter to whom it is written, whether to Patriarchs, Jews, or Christians; whether to believers, or unbelievers.

What spoken? Is it a narrative, prophecy, or a command?

How spoken? Was it spoken figuratively, illustratively, or literally?

For what purpose? Was it written to convince, confirm, or to comfort?

In what age spoken? A dispensational conception of the Scriptures is one of the most important factors in rightly dividing the Word of Truth.

The Bible naturally divides itself into three great ages, viz: Patriarchal, Jewish, and Christian. These divisions are just as necessary and just as distinct as the divisions of secular history, such as ancient, medieval, and modern. To illustrate: Since 1819, Texas has been under three governments. From 1819 to 1836, she was under Mexican control; from 1836 to 1845, she was a Republic of her own; but after 1845, she became a state of the United States. The laws that existed in each of these periods were binding only upon the people that lived in Texas during each particular period. Thus, the law of God during the Patriarchal age was binding only upon the people that lived in that era, and not upon the people that lived in the two following dispensations. The same would be true of the law of God that existed during the Jewish regime, also the Christian economy.

The Patriarchal age lasted for 2500 years, from the creation to the giving of the law of Moses on Mount Sinai. The books that cover the history of this age are Genesis, and the first nineteen chapters of Exodus. This age was characterized by a family religion, in which the father of each family served as a priest to that family.

The Jewish age lasted for 1500 years, from the giving of the law of Moses to the death of Christ. The books that belong to this age are Exodus through Malachi—also the four gospels

of the New Testament. In this age there existed, not a family religion, but a national one—to the Jewish nation. There was in this regime a central place of worship—the tabernacle of Moses, and later the temple of Solomon.

The Christian age began at the first Pentecost after the resurrection of Christ, and is to last until the second coming of Christ. The books that belong to this age are Acts of Apostles through Revelation. The religion of this age is not a family, nor a national one, but an international one. The place of worship is anywhere disciples may be gathered together—Matthew 18:20.

III. A Right Division is Not Only Necessary to the Proper Understanding of the Bible, but also of any other Book.

The Bible, like a great library, comes to us in different parts; and we need to learn those different parts, so that we can point out to the people just the very thing they need to learn. The teacher in grammar must be familiar with its different parts, so as to be able to appropriate that part that is needed by the student. He would not think of turning to the lesson on verbs in the study of nouns.

The Bible may be likened unto a doctor's library. One book treats on child's diseases, another on nervous diseases, another on fever, and another on pneumonia. If a patient was suffering from pneumonia the doctor would not read the book that treats on toothache. Thus, we should be so familiar with the Bible that we can know just what part to refer to in every need.

IV. The Bible Divides Itself into Two Parts—The Old and New Testaments.

We cannot fully understand one without the other. Someone has very wisely said: "The Old Testament is the New Testament concealed, while the New Testament is the Old Testament revealed."

The books of the Old Testament are: (thirty-nine in number).

1. *Genesis*, which means "origin." This is an account of the origin or beginning of all things.

2. *Exodus*, which means "exit" or "a going out." This is a narrative of Israel going out of Egypt.

3. *Leviticus*, which deals principally with the Levitical priests and their duties.

4. *Numbers*—so called because it gives two accounts of the numbering of Israel.

5. *Deuteronomy*, which is "a repetition of the law."

6. *Joshua*, which tells the story of Israel under the leadership of Joshua, including their passage across the Jordan and their possession of Canaan.

7. *Judges*, gives an account of the reign of the fifteen judges of Israel.

8. *Ruth*—the one love story of the Bible. It takes its name from Ruth, the devoted daughter-in-law of Naomi.

9. and 10. *First and Second Samuel* were written by Samuel. They give an account of the last two judges of Israel (Eli and Samuel), and the first two kings of Israel (Saul and David).

11. and 12. *First and Second Kings* record the reign of Solomon, the division of the kingdom, and the reign of the nineteen kings of Israel and the twenty kings of Judah after the kingdom was divided. The books of *First and Second Samuel* and *First and Second Kings* were called by Jerome, "The books of the kings."

13. *First Chronicles* contains the sacred history of genealogies from creation to David, including an account of his reign.

14. *Second Chronicles*—the author continues the story of sacred history giving the history of the kings of Judah down to the return from Babylonian captivity.

15. and 16. *Ezra and Nehemiah* take their names from the authors. They each tell of the return of Judah from Babylonian captivity to Jerusalem. *Ezra* tells of the rebuilding of the temple of Solomon, while *Nehemiah* tells of the rebuilding of the walls of Jerusalem.

17. *Esther* gives an account of how a little Jewish maiden won the esteem of a pagan king, became queen, and was thereby instrumental in saving her people (the Jews) from destruction.

18. *Job* tells of the trials and fidelity of a man very close to the Lord, thus James speaks of "the patience of Job"—James 5: 11.

19. *Psalms* were written by David, the second king of Israel. They compose the Jewish hymn and prayer book.

20. *Proverbs*, or "wise sayings" contain a collection of the "wise sayings" of Solomon. They are very rich in practical truths.

21. *Ecclesiastes*, or "the preacher" was written by Solomon. This book contains the confession of a man of wide and ripe experiences, who looks upon his past experiences and the disorders of life which surround him.

22. *Songs of Solomon* contain one of the one thousand and five songs or "canticles" of Solomon.

23. and 24. *Ezekiel* and *Daniel*, who were captives in Babylon, give us a glimpse of the Jewish life in Babylon during the captivity.

25. *Lamentations*—because of this book, its contents and its name, *Jeremiah* is called "the weeping prophet" of Israel. In this book he is weeping over the ruin of his country, of which he had already prophesied.

26. to 39. *Isaiah*, *Jeremiah*, *Hoshea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zechariah*, and *Malachi*. They all bear the names of their authors.

Speaking generally, these books contain principally the prophecies of the coming of Christ, and the establishment of his kingdom and gospel in the world.

The books of the New Testament are: (Twenty-seven in number).

1. to 4. *Matthew, Mark, Luke, and John*—the four gospels.

These books are called "the Books of Evidence." They convince the unbeliever that Jesus is the Christ. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name"—John 20:30-31.

This division may be regarded as preparatory—getting things ready for the establishment of the kingdom of God—the church of Jesus Christ on earth. John the Baptist introduced the Son of God to Israel, then immediately dropped out of the picture. John said concerning Christ: "He must increase, but I must decrease"—John 3:30. For three and one half years during the personal ministry of Christ, he continued proving himself to be the Son of God "with many infallible proofs," training his apostles for the great work they were to do. Knowing that he was to soon leave them, he said: "I go away." He then promised them the Comforter, which is the Holy Spirit, to guide them into the ways of all truth—John 14:16-17; John 14:26; John 16:13.

5. *Acts of the Apostles.*

Prior to the Pentecost of Acts the second chapter, the church had always been spoken of in the future; but on this Pentecost the church was referred to as existing in fact. For the first time in answer to the question "What must I do to be saved?" it was said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins"—Acts 2:38. For the first time we read that people were "added to the church"—Acts 2:47. This shows that a new order of things began on that day. From that time until the present, there has never been a change in the scheme of redemption, nor will there ever be as long as the world shall stand. Hence, if we want to learn what to do to be saved we must begin with this chapter and read on throughout the remaining part of this book.

This book is not anything like a complete record of all that the apostles did under the commission to "teach all nations;"

and should, therefore, not be called "The Acts of the Apostles," but "Acts of Apostles."

6. through 26. *Romans through Jude*—(the Epistles)

These letters were addressed to Christians, instructing them in the duties, privileges, and hopes of the Christian life. From these epistles we learn how the apostles carried out the second part of the great commission, viz.: "teaching them to observe all things."

27. *Revelation*.

This is a book of prophetic symbols. Not everyone can be relied upon as a safe interpreter of its symbols and visions. Critics and cranks have far less trouble in understanding and explaining it than scholars do.

While the four gospels convince, and the book of Acts convert, and the Epistles confirm, the book of Revelation comforts. It is a book that pictures the new Jerusalem, the holy city, the home of the soul, where "God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." This book is in a special way a source of comfort to the tired, worn soldier of the cross. By its light he can catch a dim glimpse of the home and rest for which his weary soul sighs.

Conclusion:

The Bible is indeed a wonderful book. It is the only source of light from which we learn of the definite origin, mission, and destiny of man. The Bible, when rightly divided becomes one of the easiest books to understand that has ever been written; showing what God has done for us, and what we must do to obtain remission of past sins, and eternal salvation beyond the dark river of death.

I commend you unto the Word of His grace. Study it daily, study it prayerfully and obediently. Walk in the light of its precepts, and be saved at last by its power.

THE CHURCH DURING THE DARK AGES

ROBT. C. JONES

THAT MAN MIGHT fulfill the purpose for which he was created, God gave him the Bible. If we follow the teaching of this book, we honor the Lord, help our fellow man and save ourselves. Of course we are interested in this, the greatest of all books, and in its history. The Bible was complete when the New Testament scriptures were fully revealed, recorded and "once for all delivered unto the saints" in the first century A. D. Before this revelation was completed an approaching darkness was seen. "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." (2 Cor. 11:3) "But the spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth." (1 Tim. 4:1-3) "The mystery of lawlessness doth already work." (2 Thess. 2:7) "I wrote somewhat unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth them out of the church." (3 John 9, 10) In addition to these and many other statements from God's book we have much information from great historians of the past. Hegesippus, a great historian of the second century tells us about some of the departures in the early church at Jerusalem. He said: "after James the just

had died as a martyr, Simeon the son of his Uncle Clopas was appointed bishop, whom all pressed forward as being the second cousin of the Lord. Therefore they called the church a virgin. For it was not yet corrupted with empty speeches. But Thebouthis begins to corrupt it because he was not made bishop, being from the seven heresies,—from these came false Christs, false Prophets, false Apostles, who divided the unity of the church with corrupt words against God and against Christ." Hegesippus died about the year 190.

In the first part of the second century Marcion was born. His father was an elder of the church at Sinope, in Pontus. Marcion quarrelled with his father, about the position of the church on Old Testament scripture. He went to Rome, quarrelled with the church there and left it. He started a church of his own in about 144. Churches of his sect were to be found as late as the fifth century. Marcion accepted the eleven New Testament books. The gospel by Luke and ten epistles of Paul. In selecting these he rejected others, and thus he refers to most of the books of the New Testament.

Dr. Mosheim on page sixty of his Ecclesiastical History, says, "These councils of which we find not the smallest trace before the middle of this century, (second) changed the whole face of the church, and gave it a new form: for by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops greatly augmented. The humility, indeed, and prudence of these pious prelates, prevented their assuming all at once the power with which they were afterward invested. At their first appearance in these general councils, they acknowledged that they were no more than the delegates of their respective churches, and that they acted in the name, and by the appointment of their people. But they soon changed this humble tone, imperceptibly extended their limits of authority, turned their influence into dominion, and their counsels into laws; and openly asserted, at length, that Christ had empowered them to prescribe to his people authoritative rules of faith and manners." So the shadows began to fall, and the glorious light of the unperverted gospel did not continue to

illuminate the hearts and lives of men. This apostasy finally corrupted all the teaching, faith and practice of the church. The Bible during these dark ages, is our subject. And in as much as our time and space is limited we shall deal with matters pertaining to the New Testament especially.

The inspired truths were first written on papyrus or parchment. Papyrus was the common writing material, the paper, of that day. It was the cheaper material and not very durable. Parchment was, on the contrary, more expensive, very durable and could be bent and used at will. The early disciples accepted these writings as scripture from the first. Soon after these books were given to the people many copies and translations were made. They were recognized and quoted as authority by the early teachers and writers, and before many years had passed they were considered as books that should be preserved for future generations.

The original manuscripts have perished, were destroyed or they remain undiscovered. Some day some of the original copies may be found. Several thousand valuable manuscripts and versions have been found. We depend upon these, together with the testimony of the early church fathers for information concerning the original writings.

The manuscripts are divided into two groups or classes. The uncials, or large letters and the minuscules, or small letter manuscripts. The most valuable manuscripts are in the uncial class, and the best one in this class is the Codex Aleph or Sinaiticus. This old Bible was found by Tischendorf in the monastery of St. Catharine at Mount Sinai. Forty-three leaves were found in 1844, the rest, three hundred and forty six leaves in 1859. The forty-three leaves were carried to Leipzig, Germany, the rest to St. Petersburg, Russia, where it was placed in the Imperial Library. According to the best authorities this book was written during the first part of the fourth century, by four scribes, in four columns to the page, on fine parchment. The manuscript contains most of the Old Testament, all of the New Testament, the book of Barnabas and the Shepherd of Hermas. At the close of the book of Esther is a statement which refers to the comparison and

correction of this manuscript with a manuscript of Pamphilus, which is called "very old." Russia paid the monks at Sinai an amount equal to about six thousand seven hundred and fifty dollars for this volume, and in December 1934 sold it to England for five hundred thousand dollars. It is now in the British Museum in London.

Another great old manuscript is the Codex Vaticanus. There are several indications of some kind of a connection between this volume and the codex Sinaiticus in the days of their making. The Vatican manuscript was written in the fourth century, by three scribes, in three columns to the page, on fine parchment. At the first almost forty-six chapters of Genesis are lacking. The last part of Hebrews, First and Second Timothy, Titus, Philemon, and Revelation are missing. The close of Hebrews and the Revelation were supplied out of another manuscript in the fifteenth century. This volume was in the Vatican library in 1475, in Paris in 1809, later it was carried back to Rome, where it remains in the Vatican library.

In the year 331 Constantine wrote Eusebius, the bishop of Caesarea in Palestine, asking him to have fifty fine copies of the Bible made, and to send them to him in Constantinople. Eusebius was a very learned man and the bishop in the city with the most celebrated Christian library, the great library of Pamphilus. Some scholars think the Sinaiticus and Vaticanus volumes were among the fifty books prepared by Eusebius for Constantine. According to Tischendorf's view one scribe wrote both volumes. In speaking of these Constantine Bibles, Eusebius says he wrote them "by threes and fours," if he referred to the number of columns to the page, as some think, these two manuscripts fit the description given and in this respect could have been among the books written for Constantine.

The Alexandrian manuscript was probably written in the last half of the fifth century, and in Egypt. It was presented to the patriarch of Alexandria in the year 1098, the name "Codex Alexandrinus" is given to it because of this fact. This manuscript like the others mentioned is a manuscript of the

whole Bible, although a few leaves are lacking. The writing is in two columns, the uncial letters are small and neat. At the beginnings of the books a few lines are written in red for ornament. It is now in the British Museum.

Let us notice the other great uncial manuscript which at first contained both the Old and the New Testaments. *The Codex Ephraemi*. It was probably written in Egypt before the middle of the fifth century. This manuscript has suffered much, there are now only two hundred and nine leaves, of which one hundred and forty-five belong to the New Testament. All the books of the New Testament are represented except Second John and Second Thessalonians. It is written in single columns. It is in the National Library at Paris. These four great Bibles, the Sinaiticus, Vaticanus, Alexandrinus and Ephraemi were written during the first part of the dark ages.

The minuscule manuscripts are numerous, and range widely through the countries and the centuries. These manuscripts are denoted by Arabic numbers. The first manuscript, 1, of the tenth century, contains all the books of the New Testament except Revelation. This book was used in the correction of the proofs of Erasmus' New Testament. Number 33, has all the New Testament books except Revelation. It is a very fine text, written in the ninth or tenth century. Number 1194, of the tenth or eleventh century, was written on the island Patmos in the cave where the Apostle John is supposed to have stayed while receiving the Revelation. Number 461, was written by a monk Nicholas in the year 835, and is one of the oldest Greek manuscripts in small letters that is known. The ninth century probably saw the first books written in minuscule letters. All these minuscule manuscripts and hundreds of others were written during the very middle of the dark ages.

Beginning before the dark ages and continuing on through those years of darkness the work of translating the holy scriptures into the different languages of the earth was carried on. Eusebius says, that the writings of the Apostles were translated in the whole world, in all languages of the

Greeks and Barbarians; and Chrysostom and Theodoret repeat the remark with still greater emphasis.

Latin Translations. The Greek and Latin languages were cognate, and they were coexistent in many provinces of the Roman Empire. The translation would in this case be much earlier than in many other versions. The first Latin translation was probably made in Northern Africa in the second century, and before many years had passed Latin versions were numerous. This fact is easily explained if the case was stated correctly by Augustine: "Those who translated the scriptures from Hebrew into the Greek can be enumerated; but the Latin translators by no means. For in the early days of the faith when any one received a Greek manuscript into his hands and seemed to have ever so little facility in language, he dared to translate it." This statement concerning the great variety of Latin translations is corroborated by the documents, manuscripts and quotations preserved. The text was so altered and corrupted that at least twenty-seven variant readings were given for Luke 24:4, 5. In other words, as Jerome says: "as many readings as copies." During the fourth century the Latin church must have suffered no little because of so many versions of variant readings, and no single version generally accepted. In about 382 Damasus, bishop of Rome, commissioned Jerome to prepare an authoritative revision. Jerome accepted the task assigned by Damasus and began work on a translation that has had an unparalleled history. Jerome did most of the work in Bethlehem, where he lived from about 386 until the time of his death in 420. He says: "The New Testament I have restored to the true Greek form, the Old I have rendered from the Hebrew." The Greek manuscript or manuscripts used by Jerome must have been of the type of the Codices Sinaiticus and Vaticanus. It was centuries before the revision of Jerome was accepted by the church. "So great is the force of established usage," says Jerome, "that even acknowledged corruptions please the greater part, for they prefer to have their copies pretty rather than correct." At the end of the sixth century when Gregory the Great sat in the chair at Rome both the old and new translation was used. The ninth cen-

tury has been named as the time when Jerome's work came into general use. Jerome's translation was not known as the Vulgate for many centuries. Perhaps the name was not definitely attached to it until the decree of the Council of Trent in 1546. It was used first not as a name, but merely as an adjective in the sense of "common" or "current." Among the Vulgate manuscripts we have the Codex Fuldensis, which contains the whole New Testament. This book was written about the year 540, at the wish of Victor of Capua. The Codex Amiatinus, was written shortly before the year 716 by the order of Ceolfrid, the abbot of Yarrow. It was carried as a gift to Rome. The Codex of St. Emmeram, of the year 870 was written in gold by Berengar and Liuthard at the order of Charles the Bald. It is ornamented with beautiful pictures. In the year 1590 Pope Sixtus V. made an edition of the Latin text of the New Testament, and declared his edition to be the Vulgate to which the Council of Trent had pointed, and that it "must be received and held as true, legitimate, authentic, and undoubted, in all public and private disputations, lectures, sermons, and explanations." It was discovered at once that Sixtus's edition was extraordinarily bad, and that it must be suppressed and replaced by another. The new edition appeared in the year 1592 under Clement VIII., and is called the Clementine Vulgate. It was far better than the bad edition of Sixtus V., but was not so carefully revised or as good as it should have been. Almost three and one half centuries have passed since the Clementine Vulgate was published, the best and most authoritative manuscripts in man's possession have been found or their value discovered, but the church of Rome has not published a good, full and complete Latin text.

Syriac Translations. Indications are that the New Testament scriptures were translated into the Syrian language by the middle of the second century. The great Peshitto (New Testament) was probably written in the fourth century. The word Peshitto means "simple," it seems to amount to as much as "usual," "current," "common," and may be compared with the Vulgate in the Latin church. The Peshitto is not the only form of the Syrian text. Another form is called the

Jerusalem or Palestinian. It was probably written for a Syrian church in Palestine during the fourth century. The double form Syrian translations were first written in the last of the fifth or first of the sixth century, and agree largely with an ivory binding which is much older.

Armenian Translations. The Armenians used at first the Syrian Bible. But according to the statements of Koriun, Lazar of Parpi, and Moses of Chorene, the scriptures were translated by Mesrob, Sahag, Eznik, and others between 396 and 430 from the manuscripts brought from Edessa, Constantinople, and Alexandria. At Moscow is a copy of the Gospels dated 887, at Echmiadzin is a manuscript written in 989, with an ivory binding which is much older.

Egyptian Coptic Versions. According to the life of Saint Anthony, he heard the Gospel read in the church in the Egyptian language. So a part or all the New Testament must have been translated by the middle of the third century. The dialect of Lower Egypt is represented by a translation which has been called Alexandrian and Memphitic, but is now termed Boheiric. The dialect of Upper Egypt gives us the Thebaic or Saidic translation. These two appear to have been made directly from the Greek.

Gothic Version. Ulfilas, the Moses of the Goths, as Constantine styled him was made bishop in about 341 at Antioch and died between 380 and 383. He gave to his people the alphabet and the Bible. The version is said to be very faithful, following the text used by Chrysostom. The larger manuscripts of this version is the Codex Argenteus, of the sixth century, on purple parchment in silver letters.

Parts of the New Testament were translated into the Anglo-Saxon and German languages in the eighth century. Many other translations could be mentioned but enough has been said to give a fair idea of the history of the translation of the Bible during the dark ages. The Bible, or parts of it, has been translated into about five hundred different languages.

Let us notice the history of the Bible during the dark ages as viewed through the writings of some of the church fathers,

beginning about the middle of the second century. During the last half of the second century Irenaeus was bishop at Lyons. When a boy he saw Polycarp at Smyrna. He tells that that he remembers just where and how Polycarp sat and preached to the multitude, and how he told of his connection with John and with others who had seen the Lord, and of some things he had heard from them about the Lord and about his miracles and teaching, and having received it, Polycarp announced all things in unison with the scriptures. Irenaeus' high appreciation and use of the scripture is seen in this statement, "the Apostles gave the church over to the bishops,—and the fullest use of the scriptures which have reached us in careful custody without corruption, consenting neither to addition nor subtraction." Tertullian, the first great writer of Latin Christianity and one of the grandest and most original characters of the ancient church, lived in Carthage during the last part of the second and first part of the third century. His writings cover the whole theological field of the time, or the whole reorganization of human life on a Christian basis. Tertullian was well acquainted with the New Testament scriptures. He writes, "In short, if it be agreed that that is the truer which is earlier, that earlier, which is even from the beginning, that from the beginning which is from the Apostles, it will also likewise surely be agreed that that was handed down from the Apostles which has been sacredly preserved among the churches of the Apostles." Origen, the most famous Christian writer and teacher of the third century, was born probably at Alexandria, about 182, and died at Caesarea between 250 and 254. When he was about twenty years of age his father Leonidas, was martyred. Origen became a great scholar, and devoted himself assiduously to teaching and writing. Jerome says that he wrote more books than other men can read, and Epiphanius places the total number at six thousand. He wrote commentaries on both the Old and New Testaments. In his homilies on Joshua 7:1, he says: "But our Lord Jesus Christ coming, whose advent that former son of Nun pointed out, sends as priest His apostles bearing well-drawn trumpets, the magnificent and heavenly doctrine of preaching. First Matthew sounded with priestly trumpet in his Gospel. Mark

also, and Luke, and John sang each with their priestly trumpets. Peter also sounds with the two trumpets of his Epistles. James also and Jude. None the less does John also here still further sing with the trumpets by his Epistles and the Revelation, and Luke describing the deeds of the apostles. Latest of all, moreover, that one coming who said: I think, moreover, that God makes a show of us newest apostles, and thundering with the fourteen trumpets of his Epistles he threw down the very foundations of the walls of Jericho and all the contrivances of idolatry, and dogmas of the philosophers." Eusebius of Caesarea, the Father of Church History, was born between 260 and 280, he was bishop of Caesarea before 315, and died in 339 or 340. Of the extensive literary activity of Eusebius, a relatively large portion has been preserved. At first he occupied himself with works on biblical criticism, under the influence of Pamphilus and probably of Dorotheus of the school of Antioch. Afterward the persecutions under Diocletian and Galerius directed his attention to the martyrs of his own time and the past. And this led him to the history of the whole church and finally to the history of the world, which to him was only a preparation for ecclesiastical history. In summing up the writings of the New Testament Eusebius gives this statement, "and we must set first of all the holy four of the Gospels, which the writing of the Acts of the Apostles follows. And after this we must name the Epistles of Paul, and in connection with them we must confirm the current First Epistle of John and likewise the Epistle of Peter. In addition to these is to be placed, if that appear perhaps just, the Revelation of John, about which we shall in due time set forth what has been thought. And these are among the acknowledged books. And of the disputed books, but known then nevertheless to many, the epistle of James is current to that of Jude, and the Second Epistle of Peter and the Second and Third named for John, whether they happen to be of the Evangelist or of another of the same name with him." Sometime before Easter in the year 367 Athanasius, bishop of Alexandria, wrote an Epistle and gave a list of the books of the Bible. He writes, "But since we have referred to the heretics as dead, and to us as having the divine scriptures unto salvation, and as I fear, as

Paul wrote to the Corinthians, lest some few of the simple may be led astray by deceit from the simplicity and purity by the wiles of men, and finally may begin to read the so-called apocrypha, deceived by the likeness of the names to those of the true books, I beg you to have patience if in alluding to these things I write also about things that you understand because of necessity and of what is useful for the Church." After giving a list of Old Testament books he says, "And those of the New we must not hesitate to say. For they are these: Four Gospels, according to Matthew, according to Mark, according to Luke, according to John. Then after these Acts of Apostles and so-called Catholic Epistles seven thus: Of James one, but of Peter two, then of John three, and after these of Jude one. In addition to these there are of Paul fourteen Epistles, in the order thus: first to the Romans, then to the Corinthians two, then also after these to the Galatians, and following to the Ephesians, then to the Philip-pians, and to the Colossians, and to the Thessalonians two. And the Epistle to the Hebrews, and following to Timothy two, and to Titus one. And again John's Revelation. These are the wells of salvation, so that he who thirsts may be satisfied with the saying in these. In these alone is the teaching of godliness heralded. Let no one add to these. Let nothing be taken away from these."

John Chrysostom, "The Golden-mouthed" was born in Antioch, in about 345 or 347, he died near Comana, in Pontus, September 14, 407. So the work and the writings of Chrysostom bring us into the fifth century. He was bishop of Constantinople, and preeminently a man of the scriptures. His sermons cover practically the whole Bible, including seventy-six on Genesis, ninety on Matthew, eighty-eight on John, fifty-five on Acts, and two hundred and forty-two on the Epistles of Paul, not counting a commentary on Galatians worked up from the sermons. Many other works from his pen are preserved. Augustine, "The Chief of the Latin Fathers," was born at Thagaste in Numidia, November 13, 354. He was converted in 387, became bishop of Hippo in 395, and died August 28, 430. He wrote hundreds of treatises, letters and sermons, and took an active part in all the great discussions and disputations of his day.

Let us go into the ninth century and into some of the darkest days of the middle ages. Claudius, who became bishop of Turin in about 820, was born in Spain in the latter half of the eighth century, and died in Turin before 832. He was one of the most radical iconoclasts of his time. He protested against the use of images, the invocation of Saints, the veneration of relics, and opposed the growing power of the bishop of Rome. He was famous for his knowledge of the holy scriptures. He wrote commentaries on Genesis, Exodus, Leviticus, and the books of Kings, also on Matthew, Galatians, Ephesians, and First Corinthians, and an exposition of all the Epistles of Paul. In a sense he may be numbered with the precursors of the reformation.

The expositors and commentators, who attempted in the tenth century to explain the scriptures, were too mean in their abilities, and too unsuccessful in their undertakings to be mentioned in this brief study. In the eleventh century Lanfranc, archbishop of Canterbury is supposed to have written a commentary on the Psalms, and on the Epistles of Paul, also an ecclesiastical history. Stephen Langton, was made archbishop of Canterbury on June 17, 1207. He was a voluminous writer. Glosses, commentaries, expositions, treatises, and sermons by him on many books of the Bible are preserved. It was probably Stephen Langton who first divided the Bible into chapters.

The study of the Bible during the dark ages. Beginning with the Apostles and continuing for several centuries, the leading teachers and writers admonished the people to read and study the holy scriptures. Chrysostom frequently, both in private conversation and public discourses, exhorted his hearers not to rest satisfied with that which they heard read from the scriptures in the church, but to read them also with their families at home. He often traced the corruptions of the church, as well in doctrine, as in life, the spread of error, and of vice to the prevailing ignorance of the scriptures. Augustine says: "Do not allow yourselves to be so immersed in present, earthly things as to be obliged to say, I have no time to read or to hear God's word." Sound teaching and good admonition like this did not continue. The church drift-

ed so far from the truth, and became so corrupt in its teaching, faith and practice, that it caused no little trouble when those not under the direct control of the Pope, came to know what the Bible really taught. Those reading the scriptures could, and many did, see that the church of their day was not the church of Christ. In order to help this and other troublesome situations the fourth council of Constantinople, in 869 passed the decree recognizing written tradition as authority in the church as a "secondary oracle." This was not enough to support them in all their evil and unscriptural practice. So in 1546 at the council of Trent, all tradition, written and oral was placed on a level with divine revelation. The Bible was forbidden to the laity by the council of Toulouse in 1229. The decree was as follows: "We forbid also the permitting of the laity to have the books of the Old and New Testaments, unless any should wish, from a feeling of devotion, to have a psalter or breviary for divine service. But we most strictly forbid them to have the above-mentioned books in the vulgar tongue." On page 80 of "The Question Box" by Conway, we find these words: "we do not in any way pre-suppose that the books of the New Testament are inspired, but only that they are genuine, authentic documents written by honest men." The writers of the New Testament claimed to be inspired, if they were not inspired, they are liars, and not honest men. On page 89 of "The Faith Of Our Fathers" by Cardinal Gibbons, we have this statement: "the scriptures alone cannot be a sufficient guide and rule of faith because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible even in matters of highest importance, and because they do not contain all the truths necessary for salvation." By making tradition equal to the Word of God, by forbidding the Bible to the laity, and by teaching that the holy scriptures are not sufficient, they divert the minds and hearts of the people from the sacred truths. When some study of the scriptures was made by honest and courageous men the reformation began. When a full and complete study of these inspired truths was made by honest and courageous men the restoration began. We shall be able to continue in this great work in

keeping with our knowledge of, and faithfulness to, the Word of God.

When we consider the ancient manuscripts, the early translations, and the writings of the early fathers, we are assured that we have in our present Bible, without addition or subtraction, the truth that holy men spake as they were moved by the Holy Spirit, and we almost blush for the arrogance, ignorance, and stupidity of those who have stigmatized these sacred books as fictitious or forgeries. Let them first prove that all history and all nations are an illusive cheat; that Homer never sung in Greece; that Caesar never reigned in Rome; and that Cromwell never rebelled in England. Until then let them not think of denying the genuineness and the credibility of the Bible.

In an address before the Bible Union Convention, held at Memphis, Tennessee on April 2, 1852, Alexander Campbell said: "I have never seen any English Version Romanist or Protestant, orthodox or heterodox, however imperfect, from which a man of sense and industry might not learn the way to heaven."

I am glad that we are able to trace the history of the Bible from our day back to the days of the Apostles. And I am thankful to our Heavenly Father and our Lord Jesus Christ for the preservation of those Gospel truths that are so essential to our happiness in this world and in that which is to come.

THE HISTORY OF OUR ENGLISH BIBLE

CECIL E. HILL

AT THE VERY OUTSET of this lecture I want to express my conviction that God has not only divinely inspired his word but that he has also providentially preserved it. I believe that God intended for people living in the twentieth century to have an accurate revelation of his will the same as the people of the early centuries. Although some minor errors have been made, this one thing is clearly evident: in all the different versions the plan of salvation has been made plain. One can learn what to do to be saved in any of them. God's revelation was made in order to man's salvation and man's part in the scheme of redemption is clearly set forth in every version.

My subject is "The History of Our English Bible," and I am happy in the conviction that a careful study of the subject will increase one's faith in the inspiration of the Bible.

Unfortunately, among the masses very little attention has been given to the history of the Bible and consequently there is a decided prejudice against any new version. Because the King James Version has been the one Bible of the masses for so many generations, some seem to look upon it as a gift direct from above. When the revised version was put on sale, in 1881, one young American lifted his voice against this new thing. He declared publically that if the authorized version was good enough for St. Paul, it was good enough for him. This is an extreme case, but it shows a woeful lack of information as to how the Bible has come down to us.

In discussing my subject I shall begin with the fourteenth century, although some very interesting translations and paraphrases were made long before that time. This century

was the first stage in the dissolution of the medieval church. The growing spirit of inquiry, together with the corruptions of the higher clergy, favored an appeal from tradition to the written word of God. John Wyclife was the most illustrious figure of the century and to him we are indebted for producing the first complete Bible in English. He was connected with Oxford University where he gained prominence first as a school man and later as a reformer. He protested against the corruptions of the Catholic Church to such an extent that he has been called the morning star of the Reformation.

A strong spirit of independence was growing in England and when the Pope issued his demand for the annual tribute, Parliament refused and Wyclife rejoiced. He publicly approved the action of Parliament and denounced the dignitaries of the church and their great wealth. This drew him into the center of the fight against Rome. It was his conviction that the Bible and not the Pope, was the final authority in religion. The Latin Bible was the one used then, and it was used only by the clergy. Wyclife believed that the surest way to defeat the Pope was to give the people the Bible in their own language. He once declared, "The Scriptures are the property of people and one which no one should be allowed to wrest from them."

The translation was begun under his influence although much of the actual work was done by others. About half the Old Testament, it seems, was done by Nicholas of Hereford, and the remainder was done by Wyclife, assisted by his secretary, John Purvey. It was a translation of a translation, being based on inferior Vulgate texts. It was a very stiff and literal translation but was later revised, harmonized and greatly improved by John Purvey. This later version was very popular for, even now, in spite of time, neglect and persecution, there are one hundred and fifty known copies extant. Some of the finest copies have been traced to the possession of the royalty of England. It took ten months to write out a copy, and some sold for as such as two hundred dollars in our money. In some instances a load of hay was given for the privilege of reading a few chapters.

This Bible rendered a great service to the English language. By combining and crystallizing the different dialects of England, Wyclife practically unified the various related tongues and made them one for the future use of the English world.

So great was the opposition to Wyclife's version that a bill was presented to Parliament to make the circulation of the Bible in England a crime. Wyclife was excommunicated from the Catholic Church and forty-six years after his death his bones were dug up and burned and his ashes scattered on the river, Swift. Hence the poem:

"The Swift into the Severne runs
The Severne to the sea
And so shall Wyclife's dust be spread,
Wide as these waters be."

There is an interval of one hundred years before we come to the next great version of the English Bible. During that period a number of things transpired that profoundly influenced the whole course of the Bible's history.

About the middle of the fifteenth century the printing press was invented and soon books were greatly multiplied and made cheaper. In 1453 the old historic city of Constantinople fell into the hands of the Turks and many Greek scholars sought refuge in western Europe. Many of the Greek classics had been rediscovered and soon there was a great revival of interest in the study of the Greek language. This revival of Greek learning was very important to our story. It has been said that, "Greece rose from the grave with a New Testament in her hand." Erasmus, the great Greek scholar, gave the world his famous Greek New Testament in 1516. This was twenty-four years after the discovery of America and one year before Martin Luther nailed his famous thesis to the church door in Wittenburg. There was also a revival in the study of the Hebrew language.

One year after the birth of Martin Luther, William Tyndale was born. (1484) He has been correctly called the father of the English Bible. He studied at Oxford, where he gained distinction as a scholar, and at Cambridge where he met

Erasmus. It was later written by one of his associates "that Tyndale was so skilled in seven languages, Hebrew, Greek, Latin, Italian, Spanish, French and English that whichever he spoke, you would suppose it to be his native tongue."

Once in a controversy with a priest Tyndale was told, "We had better be without God's law than the Pope's." He replied, "I defy the Pope and all his laws and if God spare me, I will one day make the plowboy of England know more of the Scriptures than the Pope does." The fulfillment of this statement became the one objective of his life. After some disappointments, he soon realized that his work could not be accomplished in England.

Though he left London practically as an exile, he was assured financial aid in printing his New Testament and that it would be imported and distributed secretly in England. In 1524 he went to the free city of Hamburg and from there to Wittenburg where he was likely encouraged by Luther. His translation was made under persecution and in 1525 he placed his work in the hands of a printer in Cologne. A priest discovered what he had done and warned the authorities. Tyndale fled with his manuscripts to Worms and there he printed the first New Testament in the English language.

Thousands of copies were smuggled into England. There was a rushing demand for it by the common people that they might read it, and the church authorities that they might burn it. Many copies were burned but others took their place. Tyndale even welcomed a large order to be burned by the Bishop of London because he needed funds to bring out a new and better edition. His New Testament was not a translation of a translation but was based upon the Greek text by Erasmus. This is the first instance in the history of the English Bible that the translation went back to the original language.

The Pentateuch and Jonah were the only portions of the Old Testament published during Tyndale's lifetime. In 1535 he was betrayed and imprisoned in Belgium. After sixteen months, he was strangled to death and his body burned. His last words were, "Lord, open thou the King of England's eyes."

Tyndale's prayer was even then being answered. Miles Coverdale, in 1535, produced the first complete printed English Bible. The four hundredth anniversary of this Bible was celebrated last year. It was translated from the Vulgate and Luther's German Bible. The New Testament was based on Tyndale's and Luther's work. Coverdale was not a great scholar but was essentially an editor who collected the best material in reach and so selected and modified it as to produce a Bible that would meet the approval of both the public and church authorities. He restored many of the beloved ecclesiastical phrases that Tyndale had thrown out in order to give a more accurate translation.

Cromwell, Secretary of State, gave Coverdale his active support in getting his Bible before the public. His second edition was printed in London in 1537 and was "set forth with the Kynge's moost gracious license." The moral and financial support of high officials made this a very popular Bible.

Before Tyndale was strangled, he turned over to a friend, John Rogers, his unpublished translation of Joshua to Chronicles, inclusive. Having possession of all that Tyndale had translated, both published and unpublished, Rogers seems to have had a desire to give it to the people in a complete edition. It was completed in 1537 and bore the name, "Matthew's Bible." His affiliation with Tyndale and his reform activities made it advisable to suppress his own name so as not to hinder its circulation.

This Bible was sixty-five percent Tyndale's word, the latter part of the Old Testament being taken from Coverdale's Bible; yet, Archbishop Cranmer, who denounced Tyndale as a heretic said, "I like it better than any translation heretofore made." It was the best English Bible in print at the time and was dedicated to King Henry VIII, who set it forth with his license. Thus the king, who opposed Tyndale and his translation, within one year after his death, licensed the sale and use of his work though under another name.

Richard Taverner, a brilliant Greek scholar, once imprisoned for reading Tyndale's New Testament, published a Bible in 1539. It was a slight revision of Matthew's Bible, though

it was the first to use the words *parable*, *passover* and other familiar words in our texts. It was never a very popular Bible.

The "Great Bible," printed in 1539, was the first authorized English version. The great rupture between Henry VIII and the Pope had taken place in 1534 and the Reformation was making great progress in England. The opposition to giving the people the Bible had subsided.

Because of the defects and unpopularity of the existing versions, the King was often persuaded to provide a new and improved Bible to be free from notes. Some of the King's advisers had their hearts set on having a translation that would really become a national Bible. The King gave his approval, and Cromwell selected Miles Coverdale to take charge of the work. The work was to be done in Paris to insure a superior quality of material and printing. Coverdale and the King's printer proceeded to Paris and immediately began the work. The Inquisition stopped them, but after some delays Coverdale succeeded in transporting the press, types and printers themselves to London where the work was completed. It was so elaborately arranged and so large that it was called the "Great Bible." Because it was so expensive it was chained to the pulpit for safe keeping. Hence, it was sometimes called the "Chained Bible." Because Cranmer wrote the preface to several editions, it was also called "Cranmer's Bible." When the King was asked to authorize it, he asked if it contained any heresies. When assured that it did not, he said, "Then in God's name let it go forth among our people." The title page starts, "This is the Bible appointed to be read in the churches." Two previous versions had been printed with the King's permission, but this one was printed with his authority.

The "Great Bible" was intended to be a new translation, but it was little more than a reproduction of Matthew's Bible, which was a revised edition of Tyndale's word. The glorious triumph of the old martyr is shown by the fact that his Bible was authorized and commended by the very men had denounced him and burned his work.

The Bible was now eagerly bought and read. The "Great Bible" was placed in the churches to be read by the people. This was done even at the vexation of preachers, who complained that the people continued their reading through the sermon. During the last days of King Henry a reaction set in and many Bibles were burned by the Catholics. King Edward encouraged the printing of the Bible, but after his short reign Queen Mary came to the throne. She was a Catholic and her persecution of the Bible won for her the name, "Bloody Mary." Rogers and Cranmer with hundreds of others were put to death.

Many of the reformers sought refuge in Geneva, Switzerland, the home of John Calvin in Beza, the most noted Biblical scholar of the time. This was the center of free thought and the meeting place of scholars from many nations. The English reformers now used their enforced leisure to revise the "Great Bible" and bring it up to the new standards of scholarship. William Whittingham, brother-in-law of John Calvin published a revision of the New Testament in 1557. The work on the Old Testament was done by Whittingham, Gilby, Sampson, and perhaps Coverdale. They were stimulated by other groups in Geneva, at work on Bible translation into French and possibly Italian. The Old Testament was finished in 1560 and with the New Testament of 1557 was called the "Geneva Bible." It immediately sprang into full-grown popularity and for a time contested the ground with the King James Version. In less than ninety years one hundred and forty editions were issued. It was the first Bible printed in clear Roman type in contrast to the old black letters of previous versions. It was also the first whole Bible to be divided into verses, the first to omit the Apocrypha, the first to omit the name of Paul from the Hebrew Letter, and the first to set in italics words not in the original but necessary in the English. It was the last English Bible produced under persecution.

The Geneva Bible greatly influenced the English nation, for it was many years the Bible of the home. Shakespeare and John Bunyan were familiar with it and many copies were brought to America by the early settler.

The Bishops' Bible was printed in 1568. It was a revision of the "Great Bible" by fifteen theologians, eight of whom were Bishops. Although it had the support of the church authorities, it was an inferior work.

When Elizabeth came to the throne, many of the Catholics went to the continent. The popular demand for the English Bible led them to see the necessity of providing a Catholic version. The city of Douai in Flanders was the continental center of English Catholics. They had a college there, but in 1578 it was moved to Rheims. They produced a Bible and the New Testament was published in 1582 at Rheims. Later the college was moved back to Douai where the Old Testament was published in 1609-10. This version was called the "Rheims-Douai Bible." It was based on the Vulgate, was extremely literal, and in some places rather obscure. It is still the Roman Catholic Bible.

The colorful sixteenth century came to a close with the death of Elizabeth in 1603. The English Church was now definitely separated from the Roman Church. The sixteenth century literature had given the language a purity, style and beauty that has never been surpassed. Scholarship had achieved a high standard of excellence.

James I, came to the throne in 1603 and was immediately confronted with the task of reconciling the various religious parties in his kingdom. The different versions of the Bible was one of the main sources of strife. The King called a conference of the Bishops and Clergy to meet at Hampton Court Palace "to consider certain grievances of the Puritans." A discussion of the merits of different Bibles was unexpectedly brought up. None of them were likely to be accepted as a national Bible. The Great Bible was antiquated and cumbersome. The Geneva Bible was a good translation and convenient for use, but had become the Bible of a party because of the Puritan character of its notes. The Bishops' Bible was a very inferior production, neither commanding the respect of the scholars nor suiting the wants of the people.

Dr. John Reynolds, President of Corpus Christi College, Oxford, spokesman for the Puritans, proposed a new trans-

lation that would have the approval of all the parties. No decision was reached at the conference, but the King, who presided over the meeting, looked with special favor on the proposal. He seems to have regarded it as the opportunity of his life to do a popular and permanent piece of work on the Bible. A Bible produced under his direction would greatly add to the glory of his reign. If a further motive was needed, it was found in his personal dislike for the Geneva Bible. His learning, Bible knowledge, and theological turn of mind made the whole enterprise congenial to him. He took the initiative and entered the work with enthusiasm and determination. Much wisdom is shown in his plan for executing the work. The appointment of the revisers was a great responsibility and it was five months before the list was completed. Fifty-four scholars were selected impartially as to religious views. Some were selected that were not connected with any religious party. They were authorized to invite the cooperation of every Bible scholar of note in the kingdom. Due to the death and resignation only forty-seven served. They were organized into six groups; two at Westminster; two at Oxford and two at Cambridge. Each group was assigned a definite portion to revise.

The scholars secured were notably competent and when they sat down to their task, they had before them a very admirable set of rules. It contained a scheme of revision as well as general directions. Some of the most important things were: The Bishops' Bible was to be the basis; the division of chapters was to be changed as little as possible; marginal references were to be given from one scripture to another; the old ecclesiastical terms were to be retained; there were to be no marginal notes except to explain the meaning of Greek and Hebrew words. This rule probably did more than anything else to make this version acceptable to all classes. If it had contained notes, we likely would have today Bibles of different religious bodies, each reflecting the view of its party. Another important requirement was that every man of each company was to take the same portion, and after individual work, the committee was to meet and make comparisons and decide as to the final reading. When each book was complete,

a copy was to be sent to each of the other five companies for review and suggestions. The final reading was to be decided at the general meeting of the group of leaders. Thus, everyone of the forty-seven men was to pass on the work of every other man. No record has been left as to how the rules were observed but there must have been harmony as the work sped on at a commendable rate until completed. When it was finished, two men from each group were chosen to prepare the final revision for the press. Three copies of the whole Bible were sent to the final committee, one each from the colleges where the groups worked.

In producing this version, the actual group work was not begun until 1607 and continued two years and nine months. Nine months were spent by the committee of twelve on the final revision and preparation for the press. It was published in London in 1611. Never before had such labor and care been expended on the English Bible. The Hebrew and Greek texts were carefully studied and the best commentaries of European scholars were used. Bibles in German, French, Spanish and Italian were examined and when the sense was determined, no effort was spared to express it in clear, vigorous idiomatic English.

All the excellencies of other versions were noted and even the Rheims New Testament was laid under tribute for some of its expressive phrases. The Geneva Bible likely influenced it more than any other single version.

In the preface Dr. Smith says, "Neither did we disdain to revise that which we had done and to bring back to the anvil that which we had hammered." The title page says, "Newly translated out of the original tongues and with former translations diligently compared." When we consider that it was based on the Bishop's Bible and greatly influenced by the Geneva Version, both of which were largely the work of Tyndale, we begin to appreciate his influence on this version.

The Old Testament far surpassed any previous translation in its faithful representation of the Hebrew text, and did it in language representative of the Elizabethan age. The New Testament is so chaste and expressive in language and form

that it is said to surpass the original Greek as a piece of literature. The King James Bible is said to be the greatest literary production in the world.

Two editions were issued in 1611 and within three years fourteen editions had been issued. After that, several editions were issued each year. It was forty years before it won out over the popularity of the Geneva Bible, but character and merit won the contest, and since the middle of the seventeenth century, it has become the Bible of the English speaking people. With spelling modernized and some minor corrections from the edition of 1611, more copies of the authorized version have been printed than of any other book in the world. In a little more than a century the English and American Bible societies, alone, have sold 72,000,000 copies of the whole Bible, 84,000,000 copies of the New Testament and some 77,000,000 Gospels and other portions.

An edition of the authorized version, published in 1701 by Bishop Loyd, was the first English Bible to make use of the system of chronology worked out by Archbishop Ussher, who died in 1656. This system places the beginning of the race 4004 B. C. Recent discoveries of chronological material show that practically all his dates before 722 B. C. were wrong, although many people have supposed the dates in their Bibles a part of the inspired message.

The revisers of 1881 say of the authorized version, "We have had to study this great version carefully and minutely, line by line, and the longer we have engaged upon it, the more we have learned to admire its simplicity, its dignity, its power, its happy turn of expression, its general accuracy and we must not fail to add, the music of its cadences and the felicities of its rhythm."

The authorized version held undisputed sway in the English speaking world for more than two centuries. Although there were various attempts at revision, nothing of importance was done until the English Revision of 1881. During the nineteenth century scholarship had advanced far beyond that of the sixteenth century. Some very old manuscripts had been discovered and carefully compared. Valuable discoveries in

archaeology had shed much new light on the life of the past, giving help particularly in understanding the Old Testament. Moreover, in two and one half centuries the English language, itself, had undergone great changes. The science of textual criticism, which teaches the value and best method of dealing with ancient documents, had entirely sprung up since 1611. The original languages were much better understood than in the days of King James. Delicate shades of meaning and construction in Hebrew and Greek grammar were appreciated as never since the days when the ancient manuscripts were first written.

In view of these developments there was a natural and persistent demand for revision of the English Bible. In 1859, Dr. Tischendorf, a German scholar, discovered in St. Catherine's Convent at the foot of Mt. Sinai, a very valuable ancient manuscript of practically the entire Bible. The Sinaitic manuscript aroused great interest and greatly intensified the demand for revision. Accordingly, in 1870, the Convocation of Canterbury adopted a proposal for a revision.

The church of England took the lead and sixteen men were appointed to carry out the resolution. The committee was increased to fifty-four and represented nearly all the evangelical bodies in England. It was decided to follow the King James version as closely as possible and the alterations were to be indicated in the margin.

The general committee was divided equally into the Old and New Testaments Committees and each was to work through its portion twice. The work was begun in 1870 in Westminster Abbey, where the two committees held joint sessions at stated intervals.

In 1870 Dr. Angus visited America to confer with American scholars on the possibility of cooperation with the British committee. A general plan was framed and a committee selected and approved. This committee of thirty was selected and organized after the pattern of the British Committees. They began in 1872 in the Old Bible house in New York. The details of the plan of cooperation were not concluded until 1875.

The work of the English revisers was regularly submitted to the Americans for consideration, whose comments were carefully considered and largely adopted, and their differences from the version finally adopted were printed in an American Appendix to the published work. The American Committee pledged moral support to the anticipated version and promised not to sanction the publication of an American edition of the Revised version for fourteen years after the completion of the Revision. Of course this was to give the business to the English presses. The travel and printing expenses of the Committees were paid by Oxford and Cambridge University Presses in return for the exclusive copyright on the Revision.

The New Testament Committee finished their work in 1880 and in May 1881, it was put on sale in England and the United States. Nearly two million copies were ordered before it came from the press and about three million copies were sold within a year. The Chicago Tribune and the Chicago Times published the entire New Testament in their issues of May 22, Matthew through Romans being telegraphed from New York. There was an eagerness to see what had been done to the old Bible. Some were offended to find familiar phrases dropped and words changed, while others were disappointed because there were no greater changes made.

The Old Testament appeared in 1885 and an edition of the whole Bible, with improved marginal references, was published in 1898.

There were good reasons for its claim to preeminence. The arbitrary chapter and verse divisions were placed in the margin with the result that the text reads continuously like any other book. The narrative is broken up into paragraphs according to grammatical rules. Chapter summaries, chronological material and antiquated marginal references, so prominent in the version of 1611, were omitted. These "help" became hindrances and led to much misunderstanding and misinterpretations. In the Authorized version, at the end of the Hebrew letter, it says, "Written to the Hebrews from Italy by Timothy." Of course this was not a part of the text but was added by some one who did not know very much

about it. The printing of the Poetical books in proper metrical form has a decided advantage.

With respect to the different religious views of the translators, this Revision was brought forth in fairness. One of the committee says, "Whatever other charges may be brought against it, that of bias, even unconscious bias, toward any set of theological views, is quite out of the question, where Baptist and Methodist and Presbyterians and Churchmen sat side by side in the selected company of revisers. And, as if to make this assurance doubly sure, across the Atlantic a similarly constituted company was preparing to cooperate with these, to criticize the work and suggest emendations."

From the standpoint of the number of translators, this is the outstanding revision of the English Bible. This is also true as to the available source material. Among the valuable manuscripts, to which they had access, not available in 1611, were the Vatican, the Alexandrian and the Sinaitic. They are the most valuable of the early manuscripts and were used to great advantage by the committees. This Revision was the first Bible whose translators made careful use of all three of the valuable sources: ancient versions, ancient manuscripts, and the writings of the early church fathers.

It has been charged that the English of the new Revision is not as smooth and graceful as that of the Old Version. That is likely a just criticism, but, as J. Patterson Smyth says, "What we have lost in smoothness and beauty of diction, we have greatly gained in point of accuracy."

The English Committee disbanded soon after 1885, but the American Committee continued its organization with the view of bringing out an American Revision. Due to the differences in the language of England and America the English Revision contained many words and anglicisms that were puzzling to the American readers. The need for an American Revision was clearly evident but the promise of the American Committee tied their hands until 1899. They began the preparation, however, so as to have it ready for the press by that time.

They freely revised the translation of 1881-1885 in language, phrases and thought where it appeared necessary; they made preparation to issue a complete edition and therefore prepared a full set of new marginal references; they printed at the top of each page, in brief form, the contents of that page; they reparagraphed the whole Bible and sought to remove inconsistencies of punctuation.

In 1897 the American Revision Committee entered into an agreement with Thomas Nelson and Sons of New York City, by which that firm was authorized to publish the American Standard Edition of the Revised Version. The copyright in 1929 passed to the International Council of Religious Education.

Just a short time before the expiration of the fourteen years the English presses issued an American Revised Version. The American Appendix had been incorporated into the body of the text. The English presses were taking unfair advantage of supplying the market while the American Committee was still restrained by their pledges to those presses. Naturally, a storm of protest arose which gradually subsided when the American Standard Edition of the Revised Version came from the press in 1901.

The excellencies of the English Version were improved on. The American Standard Revised Version is the most perfect English Bible in existence and is a fitting climax to the great advances made in Biblical learning during the last half of the nineteenth century.

In addition to the foregoing versions there have been many individual and some denominational translations and revisions. Among the private translations might be mentioned: The Bible Union, Rotherhams, Ellicotts, Andersons, The Emphatic Diaglott, Living Oracles, published by Alexander Campbell, Baptist Translation (1883-1912) Twentieth Century Version, Coptic Version and Syriac Version. Goodspeed's Modern Speech New Testament was published in 1923, and the Old Testament by a group of scholars under the editorship of J. N. P. Smith was published in 1927.

Charles Thomson, for eight years the Secretary of the Continental Congress, was the first American to make an English Translation of the Bible. He obtained a Greek Septuagint and made a translation of the whole Bible and published it in 1808. It was the first English translation of the Old Testament direct from the Septuagint.

A college instructor recently asked this question, "How long will it be before another great translation of the Bible be made?" Translations and revisions will be necessary as generations come and go. Language is a living thing, the meaning of words shift gradually. To new generations the vocabulary of the past loses some of its force.

It is not without purpose that God has so wonderfully inspired and preserved his word, and may we have humble hearts to hear that word, obey its commands, and by its power bring forth the fruit of the Spirit in our lives.

References: History of the English Bible—Wescott. The Ancestry of Our English Bible—Ira Maurice Price. How We Got Our Bible—J. Patterson Smyth. A Ready Reference History of the English Bible—Miss Margaret I. Hills.

THE GENUINENESS AND CREDIBILITY OF OUR ENGLISH BIBLE

CLARENCE C. MORGAN

Introduction:

RECENTLY I RECEIVED from the "American Association For the Advancement Of Atheism" a large package of tracts, pamphlets, and leaflets, all of which contained venomous attacks upon the genuineness and credibility of the Bible. In the package was also a catalogue of some 2,000 books of like character.

The 4A, as it is generally called, is the largest organization of its kind in the world; having branch organizations in every nation and in many institutions of higher education in our own country. Mr. Charles Smith, President of the 4A, has published and distributed millions of copies of a tract entitled, "The Bible In The Balance," in which he sets forth many alleged errors and contradictions of the Bible and which are very representative of all Bible critics. Following I quote from his opening and closing remarks. "To a candid world, we submit this document. If it is true the church ought to go out of business. If the clergy can disprove it, we shall cease attacking the Bible. This folder indicts the Bible as inauthentic, incredible and immoral, supporting each charge with evidence. Refute it, Christians, if you can, or confess that your religion is false. * * * A single error refutes the dogma of infallibility. We have proved that the Bible abounds with contradictions and falsehoods, and is immoral. * * The Bible is the greatest hoax in all history, * * * If bad books are burned, the largest bonfires should consist of Bibles."

In his denunciation of the Bible our critic says, " A single error refutes the dogma of infallibility." I will grant the truth-

fulness of this statement, and also affirm that the same rule apply to his alleged discrepancies of the Bible. If we can prove the unreliability of one or more of the critic's charges, then, by his own rule of reasoning, their whole structure of criticism falls to pieces.

The very existence of the Bible demands an explanation of its authorship, as to which there are only two contentions, its friends claim Divine authorship while its enemies proclaim it the spurious work of man.

PROPOSITION:

"The Genuineness and Credibility of Our English Bible."

There are many reasons why I believe in the genuineness and credibility of the Bible, but the brief time allotted for this address will not permit even the mentioning of them all, neither an exhaustive study of any of them, but we shall refute the critics charges and produce enough positive evidence to prove to any honest man of normal intelligence, that the Bible is the inspired and infallible record of living God and not the "spurious work of man."

I. PECULIARITIES.

"Peculiar" means diverse from, entirely and altogether different. The fact that in many ways the Bible is peculiar to all other books in the world is evidence of its genuineness and credibility.

1. The Bible is peculiar to all other books, in that it is the only book dealing with life, past, present and future.
2. It begins with eternity, covers all of time and ends with eternity.
3. It begins with chaos and ends in perfection.
4. It begins in a beautiful garden and ends in a beautiful city.
5. It begins with the introduction of life and ends with perpetuation of life.
6. It begins with the introduction of sin and ends with the destruction of sin.

7. It begins with the only satisfactory explanation of whence came man and ends with the only satisfactory explanation of whither man is bound.

II. UNITY.

The wonderful unity of the Bible constitutes one of the very strongest bits of evidence extant, concerning its genuineness and credibility.

The writing of the Bible covers a period of about sixteen hundred years. It was written, primarily, in two languages, on three continents and by about forty different men, men from all walks of life, some learned and some unlearned; there were lawyers, doctors, farmers, fishermen, capitalists, paupers, kings and sheep-herders, and yet, with all this diversity of time, place, language and people, there is not a single error or contradiction in it. Every single statement of a scientific, historical or prophetic nature, agrees perfectly with known facts. In spite of all these seeming handicaps in its preparation, its unity is so wonderfully perfect, that every reasonable doubt as to its genuineness and credibility is completely eliminated.

Here we pause to give attention to the critic's allegations to the contrary. They disclaim the unity of the Bible, alleging that it abounds with contradictions and offer as proof,

First; Creation. They claim the two accounts of creation, as recorded in the first two chapters of Genesis are contradictory. To this alleged contradiction, I reply; There is not a single contradictory statement in the two accounts. Chapter One and the first three verses of chapter two, give a brief outline of the order of creation by days, and chapter two, beginning with verse four, gives more in detail how creation was accomplished. In other words, Genesis One is the "what" chapter of creation and Genesis Second chapter beginning with the fourth verse, is the "how" chapter, but there is no contradiction, because no statement of fact conflicts with the other.

Second; Animals in the Ark. Another alleged contradiction is in regard to the animals take into the Ark. The critics claim that in one place the Bible says God told Noah to take

two of every kind of animals into the ark and in another place he told him to take seven. An examination of the record leaves the critic suspended by the brittle cord of ignorance. In "one place," Genesis 6:19, God gave a general order effecting all creation, and in "another place," Genesis 7:2, he simply clarifies his general instruction by specifying that of the unclean beasts there was to be only two of each kind, one male and one female; and of the clean beasts and birds there was to be fourteen of each kind, seven males and seven females. What God wanted in the Ark was clearly stated and easily understood, and no Bible critic can state the proposition in more understandable language than the Bible records.

And so, we might consider each of the alleged 2000 contradictions of the Bible, as Bible scholars have done, and without a single exception, the allegations will be found to be false.

III. HISTORICAL:

The genuineness and credibility of the Bible is strongly evidenced by its historical perfection. No world history has ever been compiled by mortal man, but that, sooner or later, it had to be revised and changed because of the discovery of new facts. But not so with the Bible. While the Bible is not, primarily an historical book, yet it contains more and older history of the human race than all other histories of the world combined, but not one word or statement has ever had to be changed in order to conform to newly discovered facts. Of course, I know the Bible critics deny these statements and stoutly affirm that the Bible contains hundreds of errors and false statements. An examination of a few of their alleged errors will serve to discredit all of their diabolical allegations.

First: They charge that the "entire story of the flood is nothing but an old Babylonian Myth."

To the contrary, theirs is an old worn out theory, for most of the world's greatest scientists have long since accepted the Bible record as necessarily true. Dr. George Frederick Wright, one of the world's most noted geologists, says that, "In no other way can we account for the presence of the bones of the plains country, marsh land and sea life in the caves and

crevices of the highest mountains of Europe and Asia." "Hundreds of thousands of tons of such bones have been found in caves and crevices, high in the mountains of all lands indicating that at some time in the earth's history, there was a great exodus of low land life to the mountain tops, what else but a flood of waters could have driven them hence?" Let the critics answer.

Second: Four Kings of Genesis 14.

Four Kings of Genesis 14. The older writings of the Bible critics reveal their claims that the four Eastern Kings mentioned in Genesis 14 were mythical characters. But now, that through archeological and other scientific research, with but one exception, these kings have been identified and recognized by world historians and that Amraphel, one of these four kings, has been definitely identified as none other than the great Hammurabi of ancient Babylon, whose code of civil laws antedates the Ten Commandments by centuries, they have ceased their prating about this "Bible error" and have withdrawn from the market and revised all books and literature containing the allegation.

Third: "Egyptian Bondage a Jewish Fable."

Again, our critics used to say, "The Jews never were in Egyptian bondage, history does not record it." This allegation of error has also been withdrawn from their literature, because the Bible record has been confirmed by the finding of the Egyptian store city of Pithom in the land of Goshen, with its buildings constructed of brick, the lower stratas of which were of brick made clay and good straw and the upper of brick made with clay, stubble and reeds. So, again, history is changed, but the Bible still stands.

Fourth: "Sargon, the creation of a mad man."

The Bible critics used to scoff at Isaiah 20:1, when they could not find in secular history, "Sargon," the Assyrian King mentioned by the prophet of God, and said he was only "the creation of a mad man, who thought he was inspired." But

again their vile prating ceased, when a few years ago the excavators at work in Mesopotamia, uncovered the ruins of a great temple, the building and ground of which covered twenty-five acres, and to their amazement, they found that they had uncovered the ruins of the temple of King Sargon, mentioned by the prophet.

Again the critics were compelled to admit that the Bible record was true and they were the ones in error, and so would end the study of every alleged error in the Bible.

IV. TEST OF THE AGES.

The fact that the Bible has withstood every test of all ages is evidence of its genuineness and credibility.

First: Skepticism. The Bible has stood the test of skepticism. Every color and hue of skepticism, represented by some of the brainiest men of all time, has attacked the Bible from every conceivable angle, but to no avail; it has stood the test of the onslaught.

Second: Honest Genius and Intellectuality. The history of man is a history of progress. It matters not into what realm of human activity we delve, we discover one glaring truth, that man has never produced anything which could not be duplicated or improved upon by some other man. But not so with the Bible. Man has written more than two thousand volumes in contradiction and condemnation of the Bible, and the Bible still excels and outweighs them all, but let man produce one volume that surpasses or even equals the Bible and the influence of the Bible will vanish in a decade.

Third: Astronomy. The Bible has stood the test of Astronomy, for as the so-called wise men of the earth were teaching that the world was flat and rested upon some super foundation the man of God was saying, "He hangeth the earth upon nothing."

Fourth: Geology. The Bible has stood the test of Geology, for while man, in his wisdom, was trying to discredit the Bible story of creation, the science of Geology was piercing the

bowels of the earth to discover that the facts revealed do but confirm the Bible order of creation. The Bible says the first life on the earth was plant life and the last thing created was man, and between these were fish, bird, and animal life respectively, and to this order, from the various stratas of the earth, geology answers, so it was, so it was.

Thus we see that,

"The heavens declare the glory of God;
And the firmament sheweth his handiwork.
Day unto day uttereth speech,
And night unto night sheweth knowledge. Ps. 19:1, 2.

While we are meditating upon the failure of the skeptics to discredit the Bible, I am reminded of this little poem.

Last eve I passed the blacksmiths door,
And heard the anvil ring the vesper chimes;
And gazing in, I saw upon the floor,
Old hammers, worn with beating years of time.
How many anvils have you had? said I,
To wear and batter all the hammers so,
Just one, said he, with a twinkling eye
The anvil wears the hammers out, you know.

And so though I, the anvil of God's word,
For ages skeptic blows have beat upon,
And though the sound of falling blows was heard,
The anvil is unworn, the hammers gone.

Yes, the Bible has withstood the test of the ages and it will continue to stand until time shall be no more.

V. CONTRARY TO HUMAN NATURE.

That the Bible is the word of God and not the work of man is evidenced by the fact that it is contrary to human nature. Had the Bible been the work of man, many of its teachings would have been left out, because they are contrary to human nature. Where is the man, or when did he live, and who was he, who, if he were writing the Bible would say, "Thou shalt

love thy neighbor as thyself," or "Love your enemies and pray for them that persecute you and despitely use you?"

VI. OFFERS THE ONLY HOPE.

The fact that the Bible is the only book in the world that offers man any hope beyond this life is evidence of its genuineness and credibility.

There has never been found on the face of the earth a race or tribe of people, where there was not also found evidence of their faith in a supreme being and in life after death. Call this universal characteristic of man instinct, intuition or what you may, I call it God,—God living in the soul of man, the zenith of his creative power. The Bible is the only book, revealing to man the object of his deepest yearnings and telling him that "God so loved the world that he gave his only begotten Son, that whoever believeth on him should not perish but have everlasting life." The Bible is the only book that says, "Let not your heart be troubled, ye believe in God, believe also in me: in my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

"Holy Bible, Book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came,
Mine to teach me what I am.

Mine to chide me when I rove,
Mine to show a Savior's love;
Mine thou art to guide and guard;
Mine to punish or reward.

Mine to tell of joys to come,
And the rebel sinner's doom.
O thou holy book divine,
Precious treasure, thou art mine.

—Anon.

THE CANONICITY OF THE SCRIPTURES

CHAS. H. ROBERSON

THE WORD "CANON" is of Christian origin and signifies a norm or rule. It came to mean a rule of faith and eventually a list. In its present usage it connotes a collection of religious writings Divinely inspired and hence authoritative, normative, sacred and binding. This address, therefore, deals with the quality of being canonical, that is, belonging to or characteristic of the canon of Scripture. It is not known how the ancient Hebrews expressed the idea of canonicity, but the idea existed long before there was any special term to express it. In the New Covenant the word "Scriptures" conveys unquestionable the concept of sacredness.

The problem of how we came to have sixty-six books known as the Scriptures is largely an historical investigation. The question is not who wrote the several books, but who made them into a collection; not their origin nor their contents, but their history. The task then and the purpose before us is to summarize the stages in which the body of sacred writings became known, approved and accepted as "Scripture."

There are plenty learned treatises on the Canon and on Higher and Lower Criticism, but a dearth of any summarization of the evidence and conclusion of these learned treatises in terms adapted to the general reader. There are many popular works on Evidences, and frequently apologetic discourses, but the evidence is too untrustworthy because taken at second-hand, and too frequently conclusions are stated with more rhetorical adornment and of impetuous invective than of judicial candor. It is an historical problem and must be solved by the rules which affect human testimony. And never was testimony more abundant and more convincing.

There are many who claim that the Canon of Scripture was determined by the Council of Nicea or of Laodicea or of Carthage, but the evidence is conclusive that the church had in her hands "a defined canon of Scripture" before any councils were held. The canon of the Old Covenant, likely, was settled in its present form as early as the days of Ezra, and only those books were accepted as the Divine standards of faith and regulative of conduct which were written for this definite purpose by those who were believed to be inspired of God.¹ The canon of the New Covenant may be safely asserted as founded on these principles:

First, if a book could be proved to have been written by, or under direct supervision of an apostle; and second, if its doctrines were such as the apostles taught, it was received into the canon.²

A book to have place in the New Covenant had to have the apostolic seal and sanction. The primitive Christians were not easily deceived for many of them were personally acquainted with the apostles, or had listened to their teaching, and were familiar with their habits of thought and methods of speech. It would be as impossible to deceive them into receiving a spurious book into the canon of the New Covenant, as to deceive persons living in the years of 1978 to 1986 about the facts of the present and preceding national administrations.

If a time can be fixed when the canon of the New Covenant was settled, the task is an easy one to show that the canon of the Old Covenant had long been received, without question, by those most competent to judge of it. Let us, then, begin with a time when the present canon of the Scriptures was received and journey backward from that point, and if the search takes us back until the words of truth from lips of Peter and of John and of Paul and of Him who spake as never man spake may be heard, the chain of the argument will be securely welded and the canon made fast to the apostolic age. At the time of the Council of Nicea, A. D. 325, the Bible at

1. Cf. W. H. Green: "Canon", 35f, 106.

2. Blake: "The Book", 13.

we now have it was in existence and men acknowledged its Divine authority. Beginning here, let us summarize the testimony of the Fathers of the first three and one half centuries under *Four Stages of the Process*:

- (1) That of the third and fourth centuries.
- (2) That of the close of the second century and the opening of the third, A. D. 170-220;
- (3) That of the Apologists, A. D. 120-170;
- (4) That from the time of the apostles until about A. D. 120

I. THE THIRD AND THE FOURTH CENTURIES

Eusebius: The position and scholarship of Eusebius entitle his testimony to great weight. He was born about A. D. 260, was living at the time of the Council of Nicea, probably a member of it. He says of the persecution ordered by Diocletian about A. D. 300, some twenty-five years before the Council of Nicea, "I saw the inspired Scriptures consigned to the fire," and he could not fail to know what books men loved better than their own lives and why they loved them so. One is not able to suppose that the term "inspired Scriptures" was peculiar to him, but rather in common use. He had freest access to the famous library of the learned Pamphilus of Caesarea, and summarizes the writings of the New Covenant thus:

"And first, then, we must place the holy quaternion of the Gospels, which are followed by the narrative of the Acts of the Apostles. After these we must reckon the (fourteen) Epistles of Paul (including clearly the Epistle to the Hebrews); and next to them we must ratify the epistle circulated as the former of John, and in like manner that of Peter. After these books we must place—if at least such a view seem correct—the Apocalypse,—and these the reckoned among the books acknowledged. Among the controverted books which are never-the-less well known and used by most, we class the epistle circulated under the name of James, and that of Jude, as well as the Second Epistle of Peter, and of the so-

called Second and Third John, whether they really belong to the evangelist, or possibly to another of the same name."³

This summary was written about A. D. 303.

Constantine embraced the new faith about A. D. 311. In A. D. 325 he called the Council of Nicea. At this Council "the Holy Scriptures of the Old and New Testaments were silently admitted on all sides to have final authority."⁴ At no one of the four great councils of the fourth century were the contents and the character of our Bible, as we now have it, made a subject of discussion, except to give sanction to the canon as it already existed.⁵ The task which Constantine gave to Eusebius to prepare "fifty copies of the divine Scriptures" established a standard which in time gave recognition to all doubtful books. These copies were made with the greatest care and included all the present books of the New Covenant except the Apocalypse, which, however, was soon admitted to full confidence and judgment "supported by the prescription of primitive tradition."⁶ The testimony is convincing that we read the same Bible which Eusebius read to the people of Caesarea.

Origen: Origen was born A. D. 184, suffered severely in the Decian persecution, died A. D. 254, just six years before the birth of Eusebius. He was a profound scholar. His testimony accords with that of Eusebius. The only doubt he records is about II Peter and II and III John, but these were in existence, were known to the churches and were received by very many as of Divine authority. His principal work was done after A. D. 200. The evidence takes us back to the beginning of the third century when every book of the New Covenant is in existence and all but three universally accepted as Divine authority.

II. FROM A. D. 170-220.

Tertullian: Tertullian was born about A. D. 150, died A. D. 220-240. He was the leading Latin writer of his age. His quo-

3. Schaff: "History of the Christian Church", Vol. II. 522.

4. Westcott: "Bible in the Church", 155.

5. *Ibid.*

6. *Ibid.* 158.

tations from the Scriptures include all the books of the New Covenant, except James, II Peter, and II and III John. The "Ante-Nicene Fathers" points out apparent references to both James and Peter. One or two of these seem well authenticated, but most are too vague to be relied on with confidence.⁷ The canon of Tertullian is closely related to the old Latin versions of the Bible, and surely sets aside the claim that the authority of the canon rests upon the action of any council. "The canon does not derive its authority from the church, whether Jewish or Christian; the office of the church is merely that of custodian and a witness."⁸

Clement of Alexandria: Clement of Alexandria was born about A. D. 160, died about A. D. 220. He was a renowned scholar. He had access to the great Alexandrian Library, whose priceless volumes were a store-house of valuable information. He tells us that Pantaenus, whom he succeeded, left behind writings which contain the shadow and outline of what he heard from men who preserved "the true tradition of the blessed doctrine directly from the holy apostles, Peter, James, John and Paul."⁹ He did not leave a catalog but he called the Scriptures Divine and Divinely inspired. His references cover the whole Bible, unless Philemon and III John be excepted.¹⁰

Irenaeus: Irenaeus was born about A. D. 120, died A. D. 202. He is but two lengths removed from Christ and but one from the apostles. His life extends over eighty-two years of the early history of the church. He was associated with Pothinus who was contemporary with the apostle John and with Polycarp. One has said that his quotations from the Gospels would "fill eleven closely printed folio columns; while the passages from the Old Testament would fill fifteen such columns." (Prof. Norton). The American reprint of the Edinburgh edition of the "Ante-Nicene Fathers" states that his writings contain 765 instances in which direct quotations or allusions are made from the books of the New Covenant. He

7. Cf. Westcott: *Op. Cit.*, 131.

8. Green: *Op. Cit.*, 110. Cf. Davis, *Pres. and Ref. Review*, April, 1902, 182.

9. *Miscellanies*, Book I, chap. I.

10. Cf. Blake: *Op. Cit.*, 35.

quotes from or alludes to every book of the New Covenant except Philemon and III John, and every chapter except fifty-four."¹¹ There can be but one conclusion, and that, the books of the New Covenant were in existence in his time and were well known to those to whom he wrote, and unless III John and Philemon be excepted, were accepted by the whole church.

III. THE AGE OF THE APOLOGISTS

A. D. 120-170

The heretics of the apologetic age bear unequivocal testimony to the existence of the Gospels.

Tatian, a disciple of Justin Martyr, was born about A. D. 110, died about A. D. 172. His "Diatessaron" (Harmony of the Gospels) affords proof of the existence of the Gospels before A. D. 170.

Marcion was a contemporary of Justin. He gives the first clear attempt to define a Christian Bible. His book contained the Gospel which was a recension of Luke, and the Apostolicon which consisted of ten Epistles of Paul.

The Muratorian Fragment, discovered in Milan A. D. 1740, is said to be "the earliest approach to a Scripture canon or list of the books of Scripture now extant."¹² It contains references to each book of the New Covenant except I and II Peter, James and Hebrews. But the Fragment contains a remarkable sentence which Westcott thinks was made originally in explaining the reception of Hebrews, and if this be correct, only three of the books which we now receive are omitted. If we had the missing parts, we may reasonably be assured that no book would be omitted from the list. Its formation is not later than A. D. 150-170.

This brings us to the point where the evidence is clear as pertains to the making of a Scripture canon, and that such did exist as early as A. D. 150. Closely related to the Muratorian Fragment are the Old Latin and the Syriac versions

11. See Index, Vol. I, Ante-Nicene Fathers.

But Cf. Westcott: *Op. Cit.*, 123. "makes no references whatever to the Epistle of James, Jude, III John, II Peter."

12. Jackson: "Apostolic Fathers", 186.

which Eusebius says were in existence as early as A. D. 150. These were translations of the books that were at that time received as genuine, and show what books were recognized as belonging to the Scriptures. These prove every book of our New Covenant was received and recognized as authoritative except II Peter which had gained only a partial recognition.

Justin Martyr was the chief of the Apologists. He was born about A. D. 100, suffered martyrdom A. D. 163-165. Although he mentions by name only the Apocalypse of the books from which he quotes, it seems quite certain that a collection of the books of the New Covenant was either in existence or in the process of making.

Standing now at the threshold of the age of Peter and John and Paul, the result of our survey is briefly this:

All the books of the New Covenant, unless we except II Peter, II and III John, and Jude were accepted as of Divine authority. One can not be sure that any exceptions should be made. For some congregations received books which were rejected by others, and the conclusion is obvious that all the books which we now have in the canon were in existence during the first half of the second century.

IV. THE APOSTOLIC FATHERS

A. D. 95—120

Papias,¹³ A. D. 75-150, saw and heard many intimate acquaintances of the apostles. He was learned in the Scriptures and his testimony to the Gospels, the Apocalypse, I John and I Peter has great weight. He says that he got his facts "from the living and abiding voice" of disciples of our Lord.

Clement of Rome was a contemporary and disciple of Peter and Paul. Positive knowledge pertaining to him is meager, yet enough is known to invest him with a dignity which naturally belongs to a "companion and successor of the two great apostles.... of the early Christian world."¹⁴ About

13. Jackson and the "Ante-Nicene Fathers" place Papias among the Fathers; Westcott, among the Apologists.

14. "Apostolic Fathers", 23.

A. D. 95, he wrote an Epistle to the Corinthians in which he quotes extensively from the Old Covenant and from Matthew, Mark, Luke, Acts, Romans, the Corinthian letters, Ephesians, Colossians, I Thessalonians, I Timothy, Titus, Hebrews, James, I and II Peter and the Apocalypse. This testimony is significant, and makes it quite obvious that the books from which he quotes and to which he alludes were in existence at close of the first century.

Ignatius: The personal history of Ignatius is not certainly known. Tradition says that it was he, when a child, that Jesus placed in the midst of the apostles. (Matt. 18:2) *This indicates that he was contemporary with the Master and the apostles. The allusions to him in the writings of Polycarp and Origen¹⁵ give assurance that he was a conspicuous figure in the early days of the church. His writings show a familiarity with the teachings of the New Covenant which precludes the idea that the books which comprise it were not then in existence and accepted as the Word of God. Every writing of his is saturated with the thought and the spirit of the gospel. Often his language seems a paraphrase of the New Covenant. There is no way to account for the remarkable coincidences in thought, spirit and expression with its writers than by supposing that he was familiar with them. When it is remembered that he died within twenty years of the Apostle John, it certainly gives assurance that the books from which he borrowed his thought, and often his language, and which are now in our New Covenant, were then in existence, and that he knew them from the writings of the apostles and evangelists.

Polycarp: Polycarp was born A. D. 69-81. He must have been a young man of about twenty when he sat at the feet of John. He was instructed by the apostles and conversed with many who had seen Christ. Irenaeus tells us that Polycarp related what he had heard respecting the Lord from "John, and the rest of those who had seen the Lord," "in harmony with the Scriptures," having thus received information from the

*But Chrysostom says Ignatius had not seen Jesus. Origen makes him second bishop at Antioch, and in Jerome's revision of the Chronicon of Eusebius he is declared to have been a disciple of John. Date of accession, A. D. 69, martyrdom about 116.

15. "Ante-Nicene Fathers", Vol. I, 48.

eye-witnesses of the Word of life."¹⁶ His writings bear witness of his knowledge of Matthew, Mark, Luke, ten of Paul's Epistles, and three, perhaps five of the seven Catholic Epistles. Clement and Ignatius refer to the remainder except II and III John, and there is a possible reference to II John in Polycarp. If the latter epistles of John were spoken of together, there is then the possible reference in the writings of Clement, Ignatius, and Polycarp to all the books of the New Covenant. The evidence surely points to the fact that at the close of the first century all the Gospels and all the Epistles were in the hands of, and were known to, the churches. Here we rest the case, and hold that the testimony adduced justifies the conclusion that the books which comprise our New Covenant were known to Clement, Ignatius and Polycarp, and were in existence as early as A. D. 100.

Westcott says, "The Bible was formed, even as the church itself was formed, by the action of that Holy Spirit which is the life of both."¹⁷

An interesting fact in this connection shows how rich the writings of the Fathers are in quotations from the Word. In consequence of the question raised by some English gentlemen as to whether the New Covenant could be recovered from the writings of the first three centuries, Sir David Dalrymple, Lord Hailes, who had these writings, set himself the task of answering, and in two months discovered the whole New Covenant with the exception of eleven verses, and he thought these could be found also. The "Ante-Nicene Fathers" points out in the writings of the Apostolic Fathers more than 200 references or allusions which are from all the books of the New Covenant with only II and III John not included. Justin Martyr makes 128 quotations or allusions and in such form as can be found only in the books which comprise our text of the New Covenant. So despite modern criticism, it must stand that the books which the Christians of the first three centuries of our era held to be the Word of God are the *word of God*.

16. In the letter to Florinus.

17. Westcott: *Op. Cit.*, 293.

The Old Covenant: A word is necessary to set forth the authority on which the books of the Old Covenant rest. Its canon was settled before the time of Christ.

The Syriac and the Old Latin Versions, made not later than the middle of the second century A. D., contained the books of the present Old Covenant. The Septuagint Version of the books of the Hebrew Bible was made B. C. 280-150, and contains the present books of the Old Covenant. Philo, Josephus and the Talmud agree in fixing the canon of the Old Covenant as we now have it. When Christ came, the Old Covenant, exactly as we now have it, was recognized and received as the Scriptures. It was the Bible of Christ, of the Apostles and of the Apostolic Fathers. The expression "from the blood of Abel unto the blood of Zachariah" (Matt. 23:35; Lk. 11:51) seems to set the final order and arrangement of the canon of the Old Covenant. The Hebrew arrangement of the books of the Old Covenant places Chronicles last. The murder of Zachariah is recorded in 2 Chron. 24:20f, and so it seems evident that the expression as used by Jesus would include the whole range of Old Covenant Scriptures, not unlike we would say "from Genesis to Malachi."

Finally it should be added that the question raised about certain books of the New Covenant by the writers of the first three centuries, both friends and foes, was not whether they were in existence as early as the close of the first century, but, on the one hand, whether they were written by the men to whom ascribed, and on the other hand, whether their teaching justified the interpretation put upon them by the church. While the evidence on which these books about which doubt was raised is not as pronounced and full as the evidence for the other books, it is greater than the evidence against them and entitles them to a place in the canon. It is vastly in favor of the books of our New Covenant, and goes far to establish their Divine authority, that they withstood the keen criticism and sifting judgment of the times when the canon was forming, while the Apocryphal books disappeared the moment they came under the searching tests by which each book was tried which asked a place in the sacred catalog.

THE BOOK

There are books and books. There is one which may be rightly designed *the Book*. You may call it a library, or a volume, or whatever you will, *but* it remains *the Book*. *The Book* is unique in character, in contents and in origin. It is one of its class, but one, and that class is itself. No one may read the extant literature of the first three centuries A. D. and not be impressed with the fact that the Fathers were familiar with those books which comprise our Bible.

With the supreme desire to honor God and His Book, I commend to you the evidence with the prayer that God will attend it with his blessing, for *the Book* remains the sole authority for the facts and principles of His revealing Himself unto man's redemption, and the proof is lacking that the record is either incorrect or fraudulent.

THE BIBLE MUST BE TAUGHT*

G. K. WALLACE

THERE ARE MORE BIBLES sold than any other book, yet it is almost unknown. Almost every person possesses a Bible, but few really know its true contents. Christians are lukewarm toward it, and many non-Christians do not read it at all. Even preachers lay it aside for other books. Sermonic literature and religious periodicals make up the bulk of the preachers' reading. The majority of the people of the world do not criticize it nor abuse it. They simply ignore it.

It is not enough to possess a Bible. It cannot be absorbed. The Bible must be taught.

In order to establish our proposition, we shall proceed after this fashion. The Bible must be taught because:

1. It is the will of God.
2. Religious knowledge is at such a low ebb.
3. Anarchy reigns supreme.
4. It reveals God's eternal purpose through the church.

The Will of God

Even a careless reader will recognize that the Book must be taught. The religion of our Lord is a taught religion. The gospel, God's power to save is placed in earthen vessels. (II Cor. 7: 4) Jesus instructed these earthen vessels to "go teach," baptize, and then "teach." (Matt. 28:19-20) Again He said, "Go into all the world and preach the gospel to every creature." (Mark 16:15-16) Repentance and remission of sins

*This manuscript is the reproduction of an address delivered on the above subject. It is not a verbatim address, but the substance of it is the same.

were to be taught in the name of Christ among all nations, beginning at Jerusalem. (Lk. 24:46-47) There is no reason why men should not know God, if they possess a Bible. Our text indicates they shall have proper instructions. (Jno. 6:45)

A careful consideration of Paul's statement of the power to save further shows that it is the will of God to teach the Bible. The gospel is the power of God unto salvation. (Rom. 1:16) The only way man can be saved is through God's power. God's power is revealed through His word. "It pleased God through the foolishness of preaching to save them that believe." (1 Cor. 1:21) The curse of God rests upon us if we preach any other message. (Gal. 1:8-9) Our responsibility in this respect is great. Necessity is laid upon us and woe is unto us if we preach not the gospel. (1 Cor. 9:16) We are strictly charged to preach the word. (II Tim. 4:1-2)

A Spiritual Dearth

It cannot be denied that there is a wide spread spiritual dearth in the earth. The following facts will show that religious knowledge is at a very low ebb.

Recently there appeared an article in the Good Housekeeping magazine by Dr. Frederick K. Stamm, pastor of the Clinton Avenue Community Church, Brooklyn, New York, wherein he reveals some interesting facts. He says, "I read also in one of our Universities the following ten questions were asked in an examination:

- (1) Name the three members of the Trinity.
- (2) What are the beatitudes?
- (3) What is original sin?
- (4) What is the transfiguration?
- (5) What personage does the dove symbolize and what is the origin of the symbolism?
- (6) What is the Epiphany?
- (7) What is the first commandment?
- (8) Why did the children of Israel go into Egypt?
- (9) Who is the legendary author of the book of Proverbs?
- (10) Who visited the witch of Endor?

"The class which answered the questionnaire consisted of sixty-three freshmen and twenty-three from other classes and the average grade on the test was 25.5 percent. The freshmen averaged 26.7 percent and the students of other classes 23.3 percent. Two students thought that the apostles, John, Paul and Peter, constituted the Trinity. The Epiphany was a series of devout sayings and some said it was a religious chant. One student suggested that Theodore Dreiser was a legendary author of Proverbs, and one explanation of why the children of Israel went to Egypt was that Joseph had a good position there, and there was a famine outside."

I recognize that some of the above are not Bible questions, but are questions that real Bible students are acquainted with.

Several weeks ago there appeared an article in the Wichita Eagle, one of our large daily newspapers, wherein it was said that in a certain Northern University a young man in answer to the examination question, "What is a Papal bull?" replied, "A Papal bull is a white cow kept in the Vatican to give milk for the orphans."

All of us no doubt are acquainted with the story of the two brethren who got into an argument about who knew the most about the Bible. One bet the other five dollars that he could not say the Lord's prayer. The bet was called and the fellow said,

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

The other fellow then said, "Here is your money, I did not think you could do it."

These stories of the lack of knowledge pertaining to religious things amuse us. Perhaps it would be best not to laugh lest we laugh at ourselves. Through the kindness of certain Bible teachers in Abilene Christian College, I have had access to some of the answers given by some of you to Bible ques-

tions. They are indeed alarming in view of the fact that most of you came from Christian homes.

In answering the question in regard to the creation it was said, "The second day God created firmament and vegetation sprang up." Another said, "The second day God fermented." As to how man was created one student replied, "God made man by breathing dust into his nostrils and man became known." Macpelah, a plot of ground bought for a burial place was said to be "an illegal son of Abraham."

This spiritual dearth is further manifested by the sermon topics used today. The press reeks with the announcements of subjects such as the following: "Will Mussolini Drag Us Into Another World War?"; "Regulation of the Moving Pictures."; "The Blue Eagle;" "The Social Gospel," etc.

The church today is made a play house.

"The sacred edifice heretofore dedicated to worship of Almighty God has now, with its parish house, its club and other auxiliaries, become a center of secular functions. We now go to church to hear a sermon on the minimum wage, adequate housing of the poor, the regulation of moving pictures and the dancehalls, how to vote and the latest vice investigation report. * * * Billiard and pool tables are being installed, dancing classes are organized, and all sorts of amusements offered to entice the youth within her sacred precincts. A child returning home from Sunday school recently was asked by its mother the subject of the lesson. It was how to keep the streets clean. Another Sunday, kindness to dumb animals furnished the subject of the lesson, and this was a graded Sunday school up-to-date. A good woman who suffered greatly with a recent sorrow brought herself to church, longing for some comforting words. She heard a sermon on the Charity Organization and the Visiting Nurse. * * *

"Ministers of the gospel are willing to preach on almost any thing under the sun except the gospel; and when they begrudgingly hand it down, they almost tell us it is not divine, but a man made thing."

—From Sermon Outlines on Acts by C. C. Crawford.

The recent document issued by the Federal Council of Churches of Christ in America indicates the spiritual dearth that exists in the protestant denominations. This article denounced the making of churches mere concert stages. It asserted that the fundamental principle of worship is adoration and listed the following corollaries of the assumed principle:

"1. Worship is degraded when it is made the occasion for the display of talents by preachers and musicians.

2. The minister is insignificant in the presence of God and should not draw attention to himself in dress, behavior or remarks.

3. Worship should not be allowed to fall into a mere self analysis of the feelings of the worshippers.

4. Worship is not entertainment for the purpose of "entertaining" people in religious things.

5. All that is offered to God in worship should be of the best available. "Dust and dirt, doggerel hymns, cheap slang, slack and careless order of services, undignified prayers, frivolity in the choir loft, sibilant gossip in the pews, vulgar exhibitionism in the pulpit cannot co-exist with genuine worship."

This shows the conditions of religious thought and action outside of the true body of Christ. Surely religious knowledge is at a very low ebb.

The fact that denominational dogmas are still taught proves that there is a lack of genuine Bible knowledge in the earth. There are some conceited, ignorant members of the church today who will declare there is no use to preach against the doctrine of hereditary total depravity. Denominations no longer know anything about this, they say. Just because they no longer preach this distinctive denominational dogma in their revivals is no proof that they do not teach it. Through their religious periodicals, in their retreats and schools they teach the principles of their faith. The Catholic people do not hold revival meetings. Is this proof that they do not teach their beliefs?

Suppose we travel together over the great plains of Western Kansas. You say to me, "Brother Wallace, the people of Kansas have quit planting wheat." Then I ask, "If Kansas farmers have quit planting wheat, why so many large wheat fields?" If the doctrine of total depravity is no longer taught, why do the fruits of it still exist? As long as the mourner's bench system of being saved, infant baptism and direct operation of the Holy Spirit in conversion is taught, then I know that total depravity is taught. These things are the fruits of this heresy first propagated by Calvin.

The spirit of compromise, both within and without the church, indicates the spiritual dearth to which we have so often referred. The teachings of the Bible cannot be compromised and at the same time please God. The gospel is dogmatic to the core. There is not a single "maybe," "I guess so," "it seems to me," or "it appears to be true" in the entire Book. If you do not believe the gospel is dogmatic, please note the following expressions: "Except ye repent ye shall all likewise perish;" "Except ye be born of the water and the Spirit ye cannot enter the kingdom of God;" "I am the way, the truth and the life;" "Without faith it is impossible to be well pleasing unto God;" "The gospel is the power of God unto salvation." God speaks to man in the terms of "thou shalt" and "thou shalt not."

One of the compromising preachers of our day spoke after this fashion. "Brethren, except ye believe, after a fashion, repent in a degree, ye will die probably, and go to hell to a certain extent."

Our preaching should be as Paul expresses it, "in great plainness of speech." The trumpet should give a certain sound. (I Cor. 14:8) The restoration movement depends upon plain Bible preaching for its very life. To substitute sweet sermonettes on philosophy, sociology, ethics and literary themes will spell the ruin of the movement.

A State of Anarchy

The Bible must be taught because it is the only true standard. The breaking away from the Bible as a standard creates a state of anarchy in the world.

Among protestant people three things take precedence over all other rules of faith and practice. They are (1) Conscience, (2) Creeds, and (3) Direct revelation of the Spirit of God. They do not rely upon the Bible only as a guide.

(1) Conscience offers no assurance as a guide, unless, properly taught, for the following reasons:

- (a) It may be defiled. (Titus 1:15) The difference between the idol worshiper and the worshiper of the true God is not in their sincerity. They are equally sincere. However, the idol worshiper has a defiled conscience.
- (b) The conscience may be mistaken. Gal. 1:13. II Tim. 1:12-15) Paul thought he was doing right while he was "persecuting the church of God" and "making havoc of it." Even while he had a clear conscience he was "a blasphemer," "persecutor" and "the chief of sinners." (Acts 23:1-2)
- (c) The conscience may be seared. (I Tim. 4:2) The truth may be refused so many times that one's conscience becomes calloused and steeled against the light of the Gospel of Christ.
- (d) He who depends upon conscience as a guide exalts his mind above the word of God. It is an acceptance of the doctrine of paganism. (Rom. 2:14)

(2) Many in so called Christendom place their trust in creeds to guide them. It is an act of rebellion for man, or any set of men, to assume that the law of God is not sufficient for a guide to the Saints, and assume that uninspired men can make a law for that purpose, and undertake to do it. Is man able to do what he claims God could not do? Yet, this very thing is assumed every time a human creed is imposed on a man to guide or govern him.

"Two men were debating the subject (creeds) at Dry Run, Kentucky. One, a Calvinistic Baptist, maintained that his confession of Faith was a better bond of union among Christians than the Bible alone. His anti-creed opponent was so sure of his position that he proposed to submit the question to

a Frenchman, who listened to the entire debate. The judge, making each disputant take into his hand the creed which he had defended, asked of the man with the New Testament who had made his creed.

"'Jesus Christ,' was the answer.

"Turning to the other, he said: 'And who, my friend, made yours?'

"'It was adopted in the City of Philadelphia, in the year 1742,' came the reply.

"The Frenchman continued. 'Very well, then, gentlemen, that is enough. If you follow you creed, Mr. Christian, when you die, it will take you to Jesus Christ. Follow yours, Mr. Baptist, and when you die it will take you to Philadelphia.'"

—*Jennings History of the Disciples of Christ.*

(3) The theory of the direct revelation of the Spirit cannot be substantiated because all who claim to have it differ. Did God inspire one man to preach a certain doctrine and another man to preach it down? God is not "a God of confusion, but of peace." (I Cor. 14:33)

The number who claim to receive the baptism of the Holy Spirit and to reveal messages from God are legion. However, we inquire, "Who among all those who claim to have the Spirit has it?"

Mr. Mormon gets the Holy Spirit and heals, talks in tongues and practices polygamy.

Mr. Spiritualist declares that through the Spirit he talks with the dead. Mr. Mormon and Mr. Pentecostal deny this.

Mr. Christian Scientist says by the agency of the Spirit that there is no such thing as sickness and death. According to Mr. Scientist the healings of Mr. Mormon and Mr. Holiness are false.

Mr. Nazarene gets the Holy Spirit and jumps and shouts, but does not talk in tongues, but he insists that he has the baptism of the Spirit.

Mr. Quaker get the baptism of the Spirit and neither jumps, shouts nor talks in tongues. When the Spirit moves him, he goes very meekly and quietly.

Now, I repeat, "Which one of all the claimants has it?" If any of the above group has it, Mr. Quaker does, because the Holy Spirit never made anyone act idiotic. The truth is, however, none of them have it. No man today who claims to have the baptismal measure of the Spirit can define it. If he could define it, he would not claim it.

The very purpose of the baptism of the Holy Spirit shows beyond a doubt that it is not for today. Its purpose was:

- (1) To bear witness to the apostles so they could bear witness to the world. (Jno. 15:26-27);
- (2) Teach you all things (Jno. 14:26);
- (3) Cause to remember all Jesus said (Jno. 14:26)
- (4) Convict (Jno. 16:18);
- (5) Guide to all truth (Jno. 16:13);
- (6) Declare things to come (Jno. 16:13);
- (7) Endue with power. (Luke 24:49)

The man who affirms that he has the baptismal measure of the Spirit is hereby challenged to show what advantage he has over those of us who make no such allegation.

The Spirit was to teach all things. Name something that he has taught you that I do not know or cannot find out by reading the Book. God would curse you should you deliver a new revelation providing you had one. (Gal. 1:8-9) We are not to go beyond the things that are now written. (1 Cor. 4:6) God has given us all things that pertain unto life and godliness. (II Pet. 1:3) Any direct message that man might claim to receive does not pertain to either life or godliness. Any message then that does not affect nor pertain to the life I now live, nor to the life to come is not of God.

What power do you have that I do not have? To receive the Baptism of the Spirit is to be clothed with power. Go with me to the hospital and I will heal a person every time you heal one. Then we will go to the cemetery and when you raise one from the dead, I will raise another. You raise the first one.

The theory of a direct revelation of the Spirit of God cannot be relied upon as a guide. The Bible is the complete revelation of the Will of God. Upon the Bible and the Bible alone can we depend for a guide in faith and practice.

God's Eternal Purpose

The Bible must be taught because it reveals God's eternal purpose through the church. If men only understood the things pertaining to the church, there would not be so much confusion in the world. The church is not an accident, but the executed purpose of God toward men. In it we will be saved, and outside of it there is no salvation for people who are subjects of the great commission. What we need today is to re-emphasize the Bible teaching in regard to the church. The same old story must be taught. The gospel in its entirety must be repeated every generation.

Some one asked a preacher if he preached a new sermon every Sunday. Before the preacher had time to answer, his little boy spoke up and said, "Daddy does not preach a new sermon every Sunday. He preaches the same sermon every Sunday, but just "hollers" in a different place." We need to preach the same old story about the church and "holler" in the same place. We need to "holler" where Lipscomb, Harding, McGarvey, Campbell, Peter and Paul "hollered."

The church is the family of God. It is called the house of God. (II Tim. 3:15) In Heb. 11:7, it is said that Noah built an ark to the saving of his house. In Acts 16, Luke says that the jailor believed with all his house. It is clearly seen that Noah's house was his family. Likewise it may be seen that the jailor's house was his family. If Noah's house were Noah's family and the jailor's house, were the jailor's family, is not God's house God's family? If not, why not? The church is God's house—His family. God has no children outside of His family.

The church of our Lord is His vineyard. God not only tells us *what* to do, but also *where* to do it. "Son, go work today in my vineyard."

Brother E. M. Borden used an illustration, comparing the church to a ship. A large vessel that would go all the way across the ocean was compared to the church. It would take you all the way. A little vessel that would go only part of the way and then sink was compared to the lodges. The church

could take you through death to heaven and the lodge could take you only to death. He would then ask on which boat would you choose to sail. The one that goes all the way, or the one that goes just a part of the way? Let us amend this very fine illustration. Some of us today have one foot in the lodge (ship) and one foot in the church (ship), and when we we get as far as the little boat (lodge) is going, and it sinks, it will be by the mercy of God if we are able to get both feet in the other vessel (church). There is not a single principle that is right, and in harmony with the teachings of the Bible in any fraternal organization that the church does not offer.

In some cases the fraternal organizations are a detriment to Christianity. Recently I stood by an open grave, where the body of a certain lodge member had been placed. This lodge member had never made any kind of religious pretensions. All of his life he refused to obey the teachings of the Bible. The master of ceremonies claimed to be a Christian. So did most of the other lodge members. Some of them were my own brethren. The leader read a prayer, in which he said, "We believe that some where and some how we shall meet together in that great fraternity over there." If that is so, and I doubt it not, it will be a hot place. Any institution that will thus teach is not of God. Surely, they do many good deeds, but in the *wrong place*. We ought to get in the church, stay in the church, and stay out of everything else. "Unto him be glory in the church and in Christ Jesus unto all generations forever and ever.

THE STATUS OF BIBLE TEACHING TODAY

GEO. H. STEPHENSON

IN THESE LECTURES we have had the importance and significance of the Bible teaching clearly presented. All thinking people must recognize the great debt our civilization owes to the teaching of the Bible. And if there is no other person in the world who is interested in the teaching of God's word, surely those of us who have contended for a "Thus saith the Lord" in matters of religion should be deeply concerned about Bible teaching. How ardently we have maintained, and rightly maintained, that the Holy Spirit does not operate on the sinner's heart independent of the word of God. And how often we have quoted such verses as:—"Faith cometh by hearing, and hearing by the word of God." "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." "Every one that hath heard from the Father, and hath learned, cometh to me."

From our contending for a knowledge of the Scriptures, it would be expected that we should have a splendid program of Bible teaching. There is a desire among us to know more of God's word and we are apparently trying to be more efficient in our work of teaching. However, there is much room for improvement and we lack much of attaining an ideal teaching program. It shall be our purpose in this lecture to discuss the status of teaching today, to ascertain what we are and are not doing. Our subject will be divided into the status of teaching in the home, the schools, the press, the radio, the pulpit, and the regular Bible classes maintained by the various congregations.

The home was the first great institution which God gave to bless the world, hence we shall first consider the status of teaching in the home. One does not have to be well versed in the modern affairs of our nation to know that in the average Amercian home of today the Bible is hardly known. Family prayer and family Bible study are things of the past. The modern mother is interested in looking young and being popular in society. The modern father is interested primarily in business and probably playing golf. The mother is interested in the child's popularity; the father in his success in business. About the only time the Bible is mentioned in the home it is in some joke aimed at religion. As far as systematic Bible teaching is concerned, the average boy or girl knows nothing of it.

About two years ago an eighteen year old boy wrote the *Amercian Magazine* asking why he should be honest. Shortly afterward a young woman wrote the magazine, asking if it were possible to be popular and still maintain the respect of parents with old ideas of virtue and honor. The inquiries of these young people show the tendency of many of the youth of today. This tendency can be attributed to one great cause, a lack of respect and knowledge of the word of God.

In a modern alcoholic advertisement pictures are shown of various men and women with their indorsements of the liquor advertised. The men give their various reasons for liking the liquor, as well as the women. Below the pictures of the women is the word home-maker. If this is the type of home-maker our present generation knows, is it any wonder the people of today know so little of virtue? If she be a home-maker, is it any wonder we are more interested in the movie stars than in the Lord who died for us? It is any wonder that when one picks up a newspaper he reads of this youth who has committed suicide or of another who has murdered his own father and mother? Is it any wonder young girls and boys of high school age are guilty of some of the worst sins?

But someone suggests that these conditions do not prevail among those of us contending for New Testament Christianity. This is true, and certainly a higher regard for the Bible

as the word of God is found among our Christian homes; but even the best of our homes are failing to give the time they should toward regular and systematic Bible teaching. One of the popular jokes is that of a preacher who visited a home and called for a Bible. The mother asked one of the children, "Bring us that old book we all love so well." And the little child brought the Sears-Robuck catalog.

Even so-called Christian parents are often more interested in seeing their boys and girls learn the sciences and literature than they are in training them in the nurture and admonition of the Lord. I do not mean to be pessimistic, but we must face the fact that our homes do not have regular Bible teaching. It is true that there are homes against which this charge cannot be made, but these are too few in number. Christians, let us make our homes truly Christian.

Our public schools are not permitted to give systematic instruction in the Bible, but in the majority of them brief selections from the Bible are read occasionally. There are twelve states in the United States which require regular reading of the Bible in the schools. The laws of ten states specifically prohibit the reading of the Bible in the schools, and the remaining states, in their laws, are silent on the question. In the state of Texas it is possible to secure high school credit in Bible by passing an examination over the Old and New Testaments prepared by the State Department of Education. In the city of Dallas, instruction in the Bible is given to students in the various churches of which they are members, and if they are successful in passing a certain examination they are given high school credit for their work. It is easily seen that under our present system of sectarianism and denominationalism it would be next to impossible to teach the Bible in our schools. With so many diversities of opinion concerning religion, the American school can not be expected to be able to give adequate religious instruction.

While we need not expect the public schools to teach the Bible, yet it is a deplorable fact many teachers are mocking the Bible, and scientists "falsely so-called" are teaching speculative philosophy, which would destroy the Bible, as actual

scientific facts. Our teachers have often been trained by atheistic professors themselves and it is alarming to know the numbers of teachers who discredit the Bible account of creation and who laugh at the miraculous and supernatural element of the Scriptures.

According to a survey made by the Interchurch World Movement of North America in 1920, there were 27,000,000 children and youth (under 25 years of age) who were not enrolled in any type of Sunday School. Among these were 1,376,580 in Texas. When we consider the fact that among those who are not included in this list the majority are receiving only partial instruction of the Bible in their sectarian Sunday Schools, we are made to see how many of the youth of today are ignorant of God's word. The Catholic, Lutheran, Mormon, and Jewish churches, in their parochial schools and the synagogues are giving instruction to their young in their own peculiar doctrines. I admire them for their zeal in teaching what they believe, but I wish that we who claim to be Christians only had the same zeal to be teaching the Holy Scriptures which are able to make us wise unto salvation.

In contrast to the agnosticism and materialism which characterize many of the institutions of learning today, Abilene Christian College stands as an institution which bears on the entrance of its main building, "We believe in the Divinity of Christ and in the inspiration of the Holy Scriptures." And we are thankful for other Christian colleges standing for the truth as it is revealed in the Bible. I am thankful that I was among the many young men and women who were trained in the word of God in Abilene Christian College and that I had the opportunity of sitting at the feet of men of God and learning the great lessons of Divine Truth. In the Christian college we learn not only the facts contained in the Bible, but we are also given the opportunity of practical use of those facts in our every day lives. Our Christian colleges have their faults, and of course they fail to achieve perfection, but we must recognize that they are doing much in the teaching of God's word. It is generally true that members in the various congregations over the country who are ex-students of our Christian colleges are leaders in the work of the church.

The printing press has been a wonderful power in the spreading of all kinds of knowledge. The fact that the Bible today is found in practically all of our homes is partly due to the fact that we have the printing press. The press has been used by practically all types of people. It is used by the merchant to advertise his products; it is used by the propagandist to advocate his theories; it is used by our educators in the training of youth; and it is used by the sectarians to spread their false doctrines. The press, which has been powerful in teaching error, may also be powerful in teaching truth. Today we find that the newspapers are usually glad to co-operate with the various churches in their programs of advertising. Many newspapers are glad to receive well-written reports of sermons and practically all of them are glad to make various church announcements. The press has been used by many local congregations in circulating various weekly or monthly papers, containing short Bible topics, church announcements, etc. Interest in the study of the Bible has been created through this medium.

In addition to the use of the press in this manner by local congregations, the press has been used to publish many splendid Gospel papers. Such papers include *The Firm Foundation*, *The Gospel Advocate*, *The Christian Leader*, *The Christian Worker*, and *The Gospel Guardian*. These papers have done good in the teaching of the Word of God, and I think that no Christian home should be found without at least one Gospel paper. It is a sad fact that Christians may be able to subscribe to daily newspaper and several of the leading magazines but they are unable (?) to have a Christian paper. While we acknowledge the good our Christian papers do and the fact that they have helped to convert many people; nevertheless, it is a fact that few people who are not already strong and active Christians ever read a religious paper.

The various papers published by our brethren usually print various religious books, tracts, and sermons which may be used in a very helpful way. Our literature should be used more than it has in the past. The followers of such religious

leaders as Rutherford and Mrs. Eddy use the press almost exclusively as a means of converting people to their false teaching. I wish we might have more zeal to distribute literature of the gospel of Christ all over the world. Why not see that we have religious papers in leading libraries, hotels, etc.? And let us see that we have something that measures up to the standards of journalism, and something for the sinner to read and not a dispute among our brethren.

Within recent years the radio has been having a very important place in our life. It is found in the majority of American homes today from the most humble to the richest. Sects which have used the press very extensively are now turning to radio. Notably among these is Judge Rutherford who has broadcasts regularly over scores of radio stations. Other religious groups are using the radio. In this part of the country we are familiar with the Radio Revival, a program broadcast each day under the leadership of W. E. Hawkins, Jr. and is financed by free-will offerings of the listeners. We are also probably familiar with the Catholic Hour, a regular nationwide broadcast and also nation-wide broadcasts of the Federal Council of Churches of Christ, an association composed of some of the leading denominations. In some of these programs some instructive addresses are given and some valuable lessons are occasionally presented, but it is evident that very little is accomplished so far as the actual teaching of the Bible is concerned. Our brethren, seeing that the radio has been used by various sects, are in a number of places using it as a means of broadcasting the gospel of Christ. Perhaps the greatest program of radio work among the churches of Christ is that of the Central Church in Nashville, Tennessee which broadcasts ten services each week. We shall talk more of this work later. We have other brethren broadcasting regularly, including Bro. W. L. Oliphant and Bro. Roy Cogdill, who broadcast a splendid program each week over KRLD in Dallas. The regular morning services of the church at Hot Springs, Arkansas of which Verna E. Howard is minister, are broadcast once each month. There are numbers of others of our brethren who broadcast, that we do not have time to mention here. Too many of our broadcasts in the past have been over

rather weak broadcasting stations and have not accomplished the good they might have had they been over more powerful stations. Some of our brethren at the present are trying to create interest in a nation-wide "hook-up" broadcast of the gospel of Christ. It seems to me that this affords us an unusual opportunity to do good, and I hope to see the day when pure and simple gospel of Christ is broadcast through the length and breadth of the land.

Paul declares that God has chosen through "the foolishness of preaching to save them that believe." (I Cor. 1:21) But that preaching which will save is the kind Paul did, and that was the preaching of Jesus Christ and him crucified. From the pulpit of the modern denominations one may hear of the present social order, of the economic conditions, or of national and foreign governmental affairs, but one will hear very little of the gospel which Paul preached, Atheism and infidelity are bad wherever they are found, but they are even worse when found among supposed preachers of the Bible.

In view of these facts it is necessary for preachers today not only to teach the Bible, but they must stress its authority, that it is the inspired word of God. I am glad to believe that in contrast with many modern preachers that preachers of the churches of Christ are doing their best to proclaim the Bible, and that they stand ready to contend earnestly for the faith. There are some who fear that our young preachers will not stand for the first principles of the gospel and that there is no one to take the place of the older preachers. But if I may speak as a representative of the younger preachers, may I say that we are ready to do our part in continuing the great work that you older preachers have done. We are ready to stand for the truth, and with your encouragement and help that you are able to offer as a result of years of experience on "the firing line," we are ready to obey the marching orders of our great commander, the Lord Jesus, and go teach all nations. We are determined to carry the blood-stained banner of Prince Immanuel and to take the whole armor of God in order that we may fight against Satan and sin on every hand. May God help all of us as preachers, whether young or old,

to heed the admonition of that grand old preacher, Paul, when he said, "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, and suffer hardship, do the work of an evangelist, fulfill thy ministry." (2 Tim. 4:1-5)

I would not minimize the great importance of preaching the gospel; I had rather preach the gospel than do anything else I know. But as important as the preaching of the gospel is, we must admit that if an individual depends solely upon his hearing preaching as his source of knowledge of the Bible, his knowledge will be very limited. This is due to a number of reasons, some of which are:

1. The preacher does not have a select group. In his audience are all classes of people, old, young, saint, sinner, educated, and uneducated. In the majority of cases the preacher will either teach a lesson that is too difficult for some or too simple for others. (And even Paul recognized that some people can teach certain classes better than others when he told the older women to teach younger women, a particular class of people).

2. It is a known fact that the majority of an audience will not be able to remember very much of what the preacher says. It is hardly to be expected that an audience can grasp in thirty minutes what a preacher has learned in hours, and sometimes even months and years.

3. Much of the preacher's sermons are not intended to directly teach the Scriptures, but rather to secure action, to persuade men and women either to be Christians or better Christians.

I do not mean to say that the preacher does not do any teaching, but I do mean to say that the church should have other means of teaching the Bible other than mere public preaching in the pulpit, and that unless other means are used

of teaching the Bible, the membership as a whole will be ignorant of the Bible. In order to accomplish the work of teaching the Bible more effectively, the majority of congregations over the country usually have certain periods of Bible teaching in different classes. Practically all of them meet on Sunday morning before the regular hour of worship for this purpose and we are all familiar with the classes that are held for the various ages. In addition to the Sunday morning classes, a large number of congregations have young people's training classes on Sunday evening. Many churches have ladies' week-day Bible classes and some have special training classes for men. In addition to these classes, nearly all congregations of any size have some sort of mid-week service. Sometimes this is largely a devotional service, but in most congregations it is another period of Bible study.

All these classes have done a great work in the teaching of the Bible, but there are many criticisms which might be offered against them. In many instances the classes are not arranged in the most effective way. In many congregations there is no systematic order of classification and no means by which a child may be promoted from one class to another. In our smaller congregations it is nearly impossible to have an ideal arrangement, but even in them great improvements could often be made. A large number of the smaller congregations are handicapped in their Bible work because of lack of classrooms. With the entire congregations in one small auditorium; with six different teachers trying to talk at the same time, our Anti-Sunday School brethren may have some right to quote, "For God is not a God of confusion, but of peace." (1 Cor. 14:33). While they perhaps misapply the Scripture, yet we should realize that all of the noise and confusion in a small church house is not conducive to good learning. In addition to these hindrances, in the majority of our Bible schools there is no systematic course of study. Little children five and six years old are sometimes taught by well-meaning Christian women the operation of the Holy Spirit or how we are saved by grace. The International Sunday School lessons have done good, but we are learning that they are not best from an educational standpoint. Some of our

brethren are now trying to prepare some course of study that will be more desirable. Dr. G. C. Morlan, who teaches Christian education in Abilene Christian College, has done some splendid work in the matter of preparing some children's courses. The Gospel Advocate, at the present, is publishing a graded course of study and leaders in Christian education say that these courses are going to prove valuable.

In our teaching, however, we must not forget that at all times the Bible is our actual text. There is a great danger in our study of coming to regard the quarterly as our authority. Let us remember that men are authors of the quarterly, but that God wrote the Bible. If Dr. J. Frank Norris can boast of the largest Sunday School in the world through using through-the-Bible course, why can not we depend more on the Bible. Do not misunderstand me. I am in favor of literature, as I have already indicated in this lecture, but let us remember we need the literature not as an end within itself, but only as a means to an end of a greater appreciation of the Bible.

The most important person in the teaching of the Bible is necessarily the teacher. I am persuaded that even with the use of the International Sunday School lessons, if we have a good teacher, much can be learned by the pupils. On the other hand, with the most carefully graded system of study, and a study that measures up to all the standards of pedagogy, the pupils will not learn without a good teacher. The teachers we have had in our Bible classes usually are good Christian men and women and may have good purposes, but they often fall short of measuring up to the qualifications of a good teacher. Many of our teachers have no definite objectives in their teaching they teach merely because the duty has been given them to teach. We have all seen classes in which the teacher(?) merely asks the questions found in the quarterlies, while the pupils read the answers out of the book. Our teachers often do not have a good knowledge of the Bible. Many times a teacher is selected just because he or she teaches in the public schools. But the ability to teach English or history certainly does not mean the ability to teach the Bible. There are other teachers selected to teach simply be-

cause they do have a knowledge of the Bible. Neither is this a guarantee of a good teacher, for one may be able to quote verse after verse and yet fail to have a personality that will guide the pupil in his learning. Our educators are demanding more and more of the secular teacher; year by year the standards of the public school teacher are raised higher and higher. If it is important that our public school teachers be qualified, how much more important it is that the teachers of God's word be qualified!

One hindrance to the work of Bible teaching is the general lack of interest among the pupils. There is absolutely no way of forcing them to study, and it would probably do them no good if we could. In many classes, there are only a few who ever study the lesson. A visitor may visit a class and he will probably have to ask several what the lesson is. Here is where we see the need of a good teacher with a strong personality, able to create interest in the Bible among the pupils.

Brother J. P. Sewell has done a great work in the matter of creating more interest in Bible teacher training. He and Brother Speck are co-authors of the teacher training text, "The Church and the Ideal Educational Situation." In addition to this book, two other books have been published as teacher-training texts under the guidance of Sewell and Speck. These books were written by members of the Grove Avenue Church in San Antonio, of which Brother Sewell is minister. They are, "The Church and the Young People," by Mrs. Harry M. Melton and "The Church and the Children," by Mrs. Loyd Rutledge, Mrs. Davy Drennen, and Miss Orlena Drennen. Churches over the brotherhood are now having training courses for their teachers with these books as texts.

We have a number of men in the church who are showing a great interest in the improvement of our Bible teaching. Bro. Jas. F. Cox has shown interest in it and is the author of a little book, *Teaching God's Word*, which he uses in a course by the same title in Abilene Christian College. One of the leaders in Bible school work is Bro. C. A. Norred of the College Church of Christ here in Abilene. He has written some valuable material on this subject. These men and others are

creating a greater interest in Bible teaching throughout the brotherhood.

There are a number of congregations which are doing much in teaching the Bible. I should like to especially mention the work carried on by the Grove Avenue church of San Antonio. Brother Sewell has his assistant minister in this work Brother Omar Bixler, a former student of Abilene Christian College. I shall quote from a letter which I received from Brother Bixler in regard to the Grove Avenue work:

"The elders of the Grove Avenue church supervise specifically all the work of the church and they have appointed class teachers, supervisors, and educational directors. (Bro. Sewell is the director of the teaching generally). The elders themselves are the directing authority for every branch and detail of the work, but they appoint those who are best qualified to do the specific work of each department.

"It will be noted that there are no opening exercises before the classes on Sunday morning. Each individual class has its own study of worship and exercise elements of worship and in order that every pupil may grow 'in grace and knowledge' may we say in the best way for him and his individual group. Each class in turn has part in prayer meetings for the whole congregation, young men assist in each service and practice Bible reading, the young people's class sponsor a library for the use of children and adults and have built a good collection of religious and general literature."

Bro. Bixler then gives in the letter an outline of the classes on Lord's Days. There are three general departments of the work, the children's department, the young people's department, and the adult department. These various departments have their own different groups and classes. There are two teachers for each division or group and there are social sponsors to aid with the social affairs in each group of the young people's department. In addition to the classes on Lord's Days, the Grove Avenue Church maintains a number of week-day classes. There are six Bible classes held for women in various homes each week. There is a Bible class and training class for men on Tuesday evening. A training class is held each Wed-

nesday night with studies and prayer meetings conducted by different Sunday morning classes. After the Wednesday night training class, hymn study and singing practice are held.

There are many other congregations doing a good work which we can not mention here. I think that no lecture on the status of Bible teaching today would be complete without telling of the splendid work done by the Central Church of Christ, Nashville, Tennessee. Perhaps you are familiar with the splendid charity work it does, but since this lecture deals with the teaching of the Bible, we shall only discuss that phase of work. The Bible teaching of the church is broadcast ten different times each week over Station WLAC. These broadcasts include a New Testament class from 10:00 to 10:45 a. m. each Sunday, preaching every day of the week, on Sundays at 11:00 a. m. and 6:00 p. m. and on week days from 12:25 to 12:55. On Friday from 5:15 to 5:45 p. m. questions are answered over the radio. Each Saturday from 5:15 to 5:45 a talk is made on the Sunday School lesson. In a letter from E. W. McMillan, who is now minister for the church, he states that the management of WLAC estimates that the noon-day radio audiences are approximately on hundred thousand. The evening audiences are no doubt much larger. The audiences are composed of representatives of all denominations in existence and they listen in homes, business establishments of all kinds, shine parlors, drug stores, department stores, garages, and hotels. Numerous communities in the mountain regions and away from railroad centers, unable to have regular preaching, are installing radios in their church buildings and are listening each Lord's Day to the preaching at the Central Church in Nashville.

The church is engaged in other Bible teaching in addition to that broadcast over the radio. It has regular Sunday morning Bible study with one of the elders acting as supervisor. This elder wrote his doctor's thesis in the field of education. There are also three Bible classes held each Friday in the auditorium.

The work at the Central Church in Nashville is ten years old. It began with 46 members and now has around 1000.

There has been an average of one addition per day since the work started. Of course many of these have transferred membership elsewhere or have died. Bro. McMillan states, "Only eternity can reveal the amount of good being done."

The work of such churches should cause all of us to be inspired to do more Bible teaching. May all of us learn to love the Bible more and then have a burning desire to teach it to others. May we take it as light to direct our feet, as food for our own souls, as the chart and compass of our own lives, and then we may be instrumental in giving it to others. Today we have a challenge presented to us by the world. It knows little of the Bible and consequently little of Christianity. As Christians we have been entrusted with the great treasure of the gospel, that for which the world is hungering and thirsting. Now is the time for us to teach the Bible both publicly and privately as never before, and let the world know that God's Book is still the Book of all ages, that it is still the only books that tells of our origin, that tells of our purpose in being here, and the only Book that points the way to heaven when life's work is over.

THE BIBLE MUST BE TAUGHT TO THOSE IN REGIONS BEYOND

F. L. ROWE

The term "heathen" as used in the Scriptures does not mean those who are slaves to idols and are living in gross ignorance, but the term simply means "the nations." So when the prophet of old said, "I shall give thee the heathen for thine inheritance." or when he says, "the heathen shall fear the name of the Lord," the simple meaning is that all nations should come under the sway of the gospel and all nations should fear the name of the Lord.

Words sometimes change their meaning through the ages and the term "heathen" is one of them. Or we confine ourselves to the restricted definition whereas the original might be general. The word "apology" is an example. Some of the Bibles have the caption over the seventh chapter of Acts: "Stephen's Apology," but we all well enough know it is Stephen's defense as the word means in certain connections.

The earliest missionary we have mention of was Noah, of whom Peter speaks as "a preacher of righteousness." Other notable Old Testament missionaries include the messengers of Hezekiah. Under the New Testament the members of the early church, Philip, Peter, Apollos, and Paul. We don't have much concerning most of these to indicate the extent of their missionary work more than that it was purely local. And I don't think any of these outside of Paul have left any records of activities outside of the Holy Land. A tract of land so small in fact that you could make thirty-six Palestines out of the state of Texas.

We cannot take time to trace the efforts of Christians through the ages to defend and promulgate the true doctrine. The early centuries were filled with persecutions from the time of

Trajan down into the Dark Ages. "To the lions with the Christians" was a demand of the wild hissing mob. But the Christians were ever faithful to their profession much more so doubtless than most of us would under the same pressure to-day.

Until the time of Trajan the chief enemy of the gospel had been the mob. In the year 250, edicts were issued demanding the complete destruction of Christianity. Consternation spread far and wide among the Christians and many of them, not being strong to stand the ordeal, fell away and renounced their faith. Horrible things transpired under the reign of Decius. Valarein, his successor, was at first mild in his treatment of the Christians, but soon changed his tactics and resorted to banishment of the leaders, the confiscation of their property and the prohibition of their assemblies hoping to accomplish his purpose without the shedding of blood. But these efforts totally failed and Christianity quietly spread.

I mention these historical facts to impress upon you that the spirit of the early Christians was purely missionary. In spite of their persecution they did not hide their religion and that is why it continued to spread. Persecution helps any righteous cause.

The example and influence of the seventy, sent out by the Savior, should give us a cue to our methods today. You will notice he sent them out "two and two." There is wisdom in that. One is a strength and protection to the other. Our Catholics follow that method. Also the Mormons. But these seventy were sent out with very little provision and yet they returned with joy, indicating that their work, hazardous as it was, had its compensating blessings. The true missionary, whether he be local evangelist, or in a foreign land, has this same experience. At least among those people of the same language. I am sure that in different countries unusual hardships are endured by the missionaries who are among a strange people.

The apostle Paul, we are told, "went over all the country of Galatia and Phrygia, in order, strengthening all the disciples."

There is some meaning to those two words "in order." It means that their work was not haphazard, but that it was a program previously outlined, and subsequently carried out, indicating that even missionary work, or the spread of the gospel, must be conducted in an orderly manner and with the same system and zeal that men conduct their own individual business.

Christ told his disciples to "go into the uttermost part of the earth." And that commission is perpetual. It was not for the apostolic age only, but for all those who should hear his voice the same as when Paul told Timothy "the thing thou hast heard from me the same commit thou to faithful men who will teach others also." So we find that our commission has been passed down through the ages and we are as much under the necessity of heeding that commission as the apostles and the early Christians in their day.

It was noticeable that the early Christians at first limited their preaching to Jews. The apostles preached the gospel to people of their own nation. First "in Jerusalem, and all Judea, and in Samaria, and unto the uttermost part of the earth" was to be the order for the extension of the kingdom, but it seems it was impossible for even the apostles to grasp this comprehensive view of the commission. Faithfully they gave their time to the work of preaching to the saving of their own people. And the gospel spread throughout the land of Palestine. Not however, until the disciples were scattered abroad by the hand of persecution was much progress made beyond the lands of Jerusalem where the work was begun. By that time the number of brethren had risen in a few days to at least 5,000.

Naturally prejudice developed among the rulers, elders and scribes, in a strenuous opposition to the church and when they could not cope with the apostles in argument they proceeded to use violence. The wise counsel of Gamaliel held them back for a little while, but when "the number of the disciples multiplied in Jerusalem exceedingly and a great company of the priests were obedient to the faith," the enemies of the cross became violent and inaugurated the persecution which resulted in the death of Stephen and the dispersion of the disciples from Jerusalem.

Question: May not this dispersion with its consequent results offer us a suggestion as to one method of doing real missionary work—by scattering the disciples among the people?

Paul, who came upon the stage of action "as one born out of due time," labored more abundantly than all the apostles. It was he who carried the gospel into heathen countries and established churches throughout the Roman empire among the people from the Euphrates to the Ganges, and from the Tiber to the Thames; he traveled and preached the unsearchable riches of Christ. It was mostly through his ministry that the declaration of the Master that the gospel should be preached in all the world, before the end, was brought to pass. About 45 A. D. he was selected to lead the missionary band that went out from Antioch. The number of disciples from the various parts of the country seem to have assembled in that city to consider the matter of sending the gospel to the regions beyond. The names of five of the members of that memorable missionary group are Barnabas, Simeon, Lucius, Manaen and Saul.

My subject says the Bible *must* be taught to those in regions beyond. The little word "must" has a double meaning in this subject. It *must* be taught from the standpoint of necessity on our part. It *must* be taught as necessary that the heathen may understand the Bible and learn how to enter into the enjoyment of its blessings. Paul in his missionary travels did not go more than eight hundred or a thousand miles and yet we think nothing of crossing America to hold a meeting, traveling a distance of three thousand miles, and we think nothing of sending missionaries half the way around the world, east and west, north and south, a distance of from five to ten thousand miles.

The field of operation by the early missionaries was therefore a limited field. But the great commission limits our effort in every direction to the point where east meets west and north meets south. We must girdle the earth.

There are no geographical limitations to the spread of the gospel. In fact "unto the uttermost part of the earth" leaves

it clear to every mind that the Savior had some knowledge of the extent of the entire world although very little of it was known to the people with whom he was immediately associated. Many church members would be glad if they could restrict the demands of the gospel, or the voice of the Macedonian crier, to their own immediate territory and thus dodge responsibility. Some people will hide behind the fact that inasmuch as the heathen know nothing about the gospel that there is no obligation on our part to take it to them; that they will not be held responsible for anything they do not know. The same argument can be advanced on behalf of your sectarian neighbors who are satisfied with what they believe, and many times do not thank us for trying to shake their belief. The injunction of our Savior takes the form of a command that is just as binding on us as any law of Moses was upon the Jewish people. The little word "go" is full of dynamite and it carries with it the idea of conquering as you go.

The gospel of the Son of God can be a light to those who still sit in darkness and the grave responsibility rests upon all of us who have the ability to go or to help others to go.

Notice also that the great commission makes it imperative that we must go. The Holy Spirit does not tell us to wait until we get a call, as in Paul's case from Macedonia, because you know and I know we would be waiting until the last trumpet would sound before we would get any call unless it would be from those who have already gone and who are sending back to us a Macedonian call to come over and help them. The heathen of themselves would not be interested. It is a question with some whether or not we should bother ourselves to take the gospel to them, but rather leave them in their ignorance and to the mercy of God, and confine ourselves to our own lands. The best answer to this is to ask such critics if they would want their own mother and father, grandmother and grandfather and other immediate members of their family to live in ignorance, or do they want them to have the gospel? There are those in this assembly right now whose parents and grandparents are not members of the Church of Christ. Have we taken the gospel to them, or tried to interest them

in what has given us so much joy and comfort? Are we not sometimes unfairly critical when we find fault with other people because their indifference along the line of gospel response while at the same time we may have those right in our own household who have never accepted the gospel. The Savior said something about beginning at Jerusalem and then spreading out to the regions around about, indicating an everwidening circle with a sort of centrifugal force that widens and intensifies in speed as it goes. Personally I feel there should be more "beginning at Jerusalem"; that we should convert our own families and neighbors and then, as with the Savior, the report of this work will reach others a little further out whose curiosity will impel them to know what this strange doctrine is, and thus the circle constantly widens until in truth it encompasses the whole world. This I believe is the scriptural program.

One thing has impressed me as somewhat strange that with all the zeal Paul possessed and with his own repeated missionary trips as examples to others, yet he says almost nothing in his writings about the importance of carrying the gospel to those who sit in darkness. But example is better than precept anytime and the fact Paul made three trips and his final trip to Rome; and the fact he took Titus and others with him as far as Crete, is convincing proof that Paul was a zealous missionary and contact with him developed contagion.

I used to wonder why Paul passed over large districts in order to reach a certain point where he sounded forth the truth. I can understand this by my own feelings. I would far rather go to a point where there was someone of like precious faith to stand with me and back me up. And finding brethren, as the apostles frequently did, it would intensify their zeal and doubtless increase the success of the effort.

Who is going to do the teaching of those in regions beyond? Naturally the missionaries who go to them; who does it not as a profession, but as a service to God. The missionary is the chief agency to this end. Others are the individuals who, socially or in their secular business, make an impression upon those of a different race. A missionary goes with a promise of

his heavenly Father that he will be with him. Also with the promise of the home churches that they will support the missionary. Alas, and alack, our churches prove exceedingly careless. A little bit like "out of sight, out of mind." At this very hour nearly every missionary on foreign fields is suffering acutely because we have forgotten or failed in our obligations. We should remember when we send a missionary out we not only follow him with our "God bless you," but we guarantee him he shall live as well as we live. And if that spirit were carried out we would all fare equally well and there would be no distress; there would be no anxiety, there would be no hunger. Let us wake up brethren along these lines.

Is there a time limit for us in this work? Can it be carried on for year or a century and then abandoned? It cannot be abandoned until every son and daughter of Adam's race has heard the gospel in his own language. Today the Bible or some part of it has been published in a total of nine hundred and seventy two languages. Friends do you grasp this—nine hundred and seventy two languages. This is the work of the American Bible Society, and organization that we respect because of the great work they have done in sending out the word of God without note or comment. They furnish the word. We are to go and give it to the people and interpret it to them, and yet how far behind we are when we consider the great work millions of people of all dialects who have the word of God, but no one to explain it to them.

I have always held the position that the greatest way to do missionary work is to bring the foreigners here and educate them and send them back to their own people. Others will not agree with me. But naturally we would give far more attention to one of our own American brethren in presenting truth to us than we would in listening to a Japanese, or Ethiopian, or South Sea Islander. They all have the truth, but ye prefer to receive it from our own kind. Likewise converts could be made and sent back. Brother Fujimori in Japan is the only one I know of who has been taught in America, by Plum Street Church, Detroit, and has spent nearly forth-five years in faithful service in Japan. Other natives have proven acceptable teachers, but they were trained in their own land,

notably Brother Hiratsuka who was taught by our lamented Brother W. J. Bishop. Brother Hiratsuka is an outstanding character in our Japanese work today. Others could also be named.

The Restoration, as we call it, was born in a missionary atmosphere and all of the early ministers were missionaries. They were a company of heroes who were thrilled with the spirit that animated Paul when he said, "Woe is me if I preach not the gospel." It is not surprising then that almost in the beginning of the Restoration work our brethren became zealous on behalf of those who were in darkness. We find back as early as 1840 and 1850 English brethren had sent missionaries to South Australia, Victoria, New South Wales, Queensland, Tasmania and New Zealand.

The gospel had many early defenders in Canada. They were zealous in sending out evangelists as early as 1851. Considering that our work known as the current Restoration did not spring into action until 1809 the work has been exceedingly aggressive and successful. This pace continues especially in the newer sections. In the older states the gospel is not holding its own. A statement I regret to make. Three generations is as long as some enterprises can survive, then the ground has to be all worked over.

Teaching the Bible must be as they say in court: "the truth, the whole truth and nothing but the truth." In our missionary activities however we are brought up against difficult situations. Crude untutored natives are so willing to believe whatever appeals to their emotions, or imaginations. Error can make headway with them sometimes faster than the truth. Adventism for instance is making big headway in Africa. We wonder why. Partly because we are not there with the truth and the people accept Adventism because it is given to them with apparent sincerity backed up with the Adventists' per-version of the scriptures.

Over against this, and in practically the same territory, the Watch Tower, and what followed Russellism, is being suppressed by the British government. It is something dan-

gerous to the welfare of the people. Millennialdawnism, as taught by Pastor Russell, was under close suspicion in our own country during the World War.

On the other hand we can go right down into Mexico where the newspapers keep the mind inflamed with perversions of the truth largely influenced by the Catholic element. But if our brethren go into Mexico and confine their efforts by teaching the Bible and use the chapels or houses of worship for the purpose of preaching only, they will be tolerated and even encouraged. Yes, even safeguarded because the Government requires that deeds to all church property must be made to the nation, but this is merely a guard against domination of hierarchal superorganizations, and Brother H. L. Schug says this is an added safeguard for the purity of the church and its doctrines.

We must not lose sight of the Continent in considering the spread of the gospel. The brethren in those countries are very simple in their living, simple in their worship, but remarkably devout and determined. In Russia their meetings are held in secret, but they are determined and are growing. They do not use official or exclusive group names and are only known by their practices. But they are exceedingly humble, well informed in the scriptures, and above all are devout and consistent.

Interesting reports come from the European Harvest Field covering Poland and parts of Russia. Scriptural baptism is being practiced there every day and the people have a faith and practice that harmonizes with the scriptural pattern. Their reports tell of their evangelists preaching repentance, baptism, the resurrection of the dead. Their reports give frequent mention of whole groups being immersed. One report from Poland tells of a great procession that walked three miles and baptized fourteen souls. Another report tells of twelve baptized and united with them in Christian fellowship." Doubtless many other meetings are held, but do not get into print, but the leaven is working in every corner of the world. Who started this work no one knows, but it is missionary in its daily practice and as every Christian life should be.

Fine reports, not of our own people exclusively but indicating intense missionary activity come from South Africa, Philippine Islands, Europe, Italy, Czecho-slovakia, Poland, Balkan Lands, Spain, Near East, Armenia. Egypt, Africa, Northern and Southern Rhodesia, Angola, Belgium Congo and French Equatorial Africa, Korea, Mexico, Arabia, Far East, China, Japan, Siam, Malay, Burma, Ceylon, India, Latin America, South America, Puerto Rico, Ecuador, Columbia and Peru.

My subject tells me the Bible must be taught to those in regions beyond. Keep in mind that the region beyond begins right where you are and right where I am. The injunction was "beginning at Jerusalem;" then the church is to spread out. You can do this by natural growth, you can do it by persecution as in the case of Stephen; you can intermarry and move out; or you can do it by recognizing the responsibility of doing it by going; or we can do it in our humble capacity as citizens and neighbors. But in any efforts our lives must be open books. The Christian, individually and collectively, must be examples to the believers and unbelievers. And not until we can set before the world the highest examples of Christlikeness can we hope to make an appeal to the world that will attract their attention and receive their consideration. Christianity is not a profession, as such. It is a demonstration. A man is not judged by what he says but by what he does. The most gifted preacher that might thrill us by his wonderful eloquence and flights of language, might prove to be a dismal failure in our home community. If a man stands well and has influence at home, he is fit then to stand before the world as an example and go out and teach others. Our teaching can many times be simply a consistent life. We do not need to necessarily sit down and talk with the ignorant, as a teacher would with his pupil, but we can mingle with him in business, socially and by our contact teach him more practically than we could by a systematic course of instruction. There are those however that must be taught. We can do this in groups or we can do it individually. The missionary on the field has to study the best method to reach the people. They must know their likes and dislikes, the habits of the people and the expressions, or the language they are familiar

with. I remember with great pleasure a wonderful address by Ballington Booth in Cincinnati perhaps forty years ago. He was describing the success of the Salvation Army. He said, "Our business is to catch men. When we go fishing we set our line for the kind of fish we want and give them the bait that will take." A very forceful illustration that tells us all how we must be governed by conditions when we go into a new field. We must teach them because we know more than they do. Responsibility is laid upon us. We must do it because we are giving them something better than anything the world can offer them. We must do it because our Great Commander has told us to do it. We must do it because it gives us joy when we can turn a sinner from the error of his way. We must do it because there is no greater comfort than to have a convert say, "You are my father in the gospel." Yes, we need Pauls today and we need Timothys—the young who are willing to listen and to receive instructions as for eternity. We need this close contact, this personal confidence.

HOW TO READ AND STUDY THE BIBLE

DON H. MORRIS

THE SUBJECT that has been assigned me for this morning's discussion is "How to Read and Study the Bible." Shall I call your attention to its importance except to quote "The entrance of thy word giveth life."—*Psalms* 119:130; and "Thy word is a lamp unto my feet and a light unto my path"—*Psalms* 119:105; and except to say that the turning through of a Bible, and even the perusing of its contents, is not necessarily study, and that the mere calling of words of the Old or New Testament—even with the proper enunciation and pronunciation is not reading the Bible.

This is a much neglected subject. I checked the questions asked the editors of one of our leading religious papers over a period of forty years, and not one of these questions—though they had all to do with religious matters—mention the study or public reading of the Bible. There were questions on Christmas trees, degrees in Heaven, and the teaching of the Bible in classes; but the matter of the study of the Bible and its natural corollary, the public reading of it, was either overlooked by these people who asked questions or taken for granted. It is quite possible that the right kind of Bible study, together with a better interpretation of the scriptures by those who read from them to audiences, would have helped to answer many of the questions that were asked.

There has been some, but not much more interest in this important subject in the last few years. I find as an encouraging exception to this rule the suggestions made by Brother G. Dallas Smith and some others on the study of the scriptures.

The public reading of the Bible is, or should be, an important part of the church service. May I begin by mentioning a few common mistakes made in the reading of the scriptures:

- (1) There is the man who puts his head in the book and never looks up to help himself give the audience the feeling or truth of the passage he is reading. There is the man who does not read loud enough, who puts no life or too much into his reading; the one who reads too fast or the one who reads too slow. Sometimes we forget that reading and speaking are common sense matters and that our methods can very often be decided by the use of a little judgment. This principle certainly needs to be applied to the reading of the Bible.
- (2) Another mistake commonly made in the reading of the Bible is that where the reader does not correctly emphasize his words. He reads that "a *certain* lawyer stood up and made trial of Jesus" or that "a *certain* man had *two* sons," or that (a more common mistake) "but for Adam there was not a *help meet* for him" (Gen. 2:20.), instead of "but for Adam there was not a *help meet* (suitable) for him."
- (3) Then there is the reader who reads in ministerial tunes or tones, reciting the scriptures in a kind of regular rhythm or in a jerky way with emphasis at regular intervals in the sentence whether the meaning demands such or not. What a travesty it is and how far from the real meaning of the scripture to read "And Paul—stood in the midst—of the Areopagus—and said 'Ye men of Athens,—I perceive—that in all things—ye are very religious.'" Some readers have the habit of jerking out, in a kind of whip-cracker fashion, the last or next to the last word in every sentence. This is wrong from the standpoint of both emphasis and phrasing.
- (4) Perhaps the biggest mistake and yet one of the most common made by public readers of the Bible is the one where the reader talks in an affected stilted style, in a sonorous tone that sounds important; or where the

reader over-enunciates every word that he calls. Many a good speaker or reader turns the record over when he mounts the stand and reads to his congregation in a manner entirely different from the one he would use in any other place. Why should there be any difference between reading "Jesus wept" or "Thou art the man" in the church house and somewhere else, if the meaning to be given is the same?

In reading the Bible the same rules of expression should be followed as in reading anything else of the same feeling and sense. The elements or factors of interpretation, as pause, touch, change of pitch, inflection, movement, and tone color, that are found listed in most any book on the fundamentals of speech must be used in the reading of the Bible.

The Bible itself is not entirely silent on this subject. Thirty-three times in the New Testament the word "read" is found, and in practically every time it refers to the reading of the scriptures or to the knowledge that comes as a result of such reading. Perhaps the best Biblical example that can be found of the proper reading of the scripture is in Nehemiah 8:8—a verse that everyone who reads the Bible in public or who quotes from it should know. The verse is: "So they read in the book in the law of God distinctly, and they gave the sense so that they understood the reading." Do you not see there the element of true interpretation? "They read distinctly—they gave the sense so that they understood the reading."

May I offer some simple rules for the correct reading of the Bible in public:

First, you should approach the reading in as simple a manner as possible. You are not looking for a hard task or an opportunity for show, but you are about to read a message to a group of men.

Second, learn the meaning of the passage, the meaning of its words, its sentences and its background.

Third, watch for common mistakes in pronunciation—not that pronunciation in itself is such an important thing, but

that mistakes in pronunciation take the attention of the audience away from what you are reading. Standards in pronunciation must be adhered to just as rules in grammar on construction must be followed and as correct spelling must be used. Avoid saying saith (sayeth) for saith (seth), wont (want) for wont (wunt), and again (again) for again (agen). Certainly you should be consistent in pronunciation.

Fourth, enunciate clearly and distinctly. The running of words together and the skipping of sounds and syllables in words are a detriment to the conveying of any message. All good readers and speakers speak distinctly and clearly.

Fifth, forget that you are a speaker, a public reader or a preacher, and simply read the passage that you have selected.

Sixth, give the message of the passage. If it is a narrative, tell the story; if it is a beautiful description, put that in your reading and in your tone color; if it is a statement of fact, simply say the thing; or if it is an expression of a truth or the feeling of God for man, say your words in such a way as to give this meaning to the audience.

May I illustrate: if you are asked to read a letter written by a mother to her blind son, how would you read the letter? Would the idea be to say your words in such a way as to impress the boy of your ability as a reader? Would it be to show him the importance of the occasion, or would the purpose simply be to convey to this boy the contents of the letter?

There is a story of a boy who ran away from home and landed in a western mining camp. His father had rebuked him severely many times, but upon hearing that a friend was to go to the western town, he said, "if you see my boy, tell him that I still love him." The friend found the young man in a gambling den and said, "I have a message from your father." How do you think he delivered that message? If he delivered it in the right way, he said, "Your daddy said to tell you that he still loves you." And it should have been in much the same way that we quote today "God so loved the world that he gave his only begotten son."

Let us remember that the reading of the Bible is not just a form, that it is not just for the introductory part of the sermon; but that the reading of all passages and all quotations in or out of the sermon should be done as found in Nehemiah—"and they read in the book in the law of distinctly, and they gave the sense so that they understood the reading."

Then how to study the Bible: I know of no better way to introduce this part of the subject than to quote Acts 17:11, "These were more noble than those in Thessalonica in that they received the word with all readiness of mind and searched the Scriptures daily whether those things were so." This is the more basic and more fundamental part of the subject I am discussing, because if there is the proper study and the right kind of understanding of the Bible, the reading of its passages will to some extent take care of itself. Somebody has said that everybody expresses himself. I doubt if that is entirely true, but I do know that much of the poor reading of the Scriptures is a result of a lack of understanding of them.

During this series of lectures on the Bible, delivered as they are on the Four-hundredth Anniversary of the first printing of the English Bible, there has been a great deal said about adhering to the pure Gospel. There are some people in the world who might criticize us for emphasizing such a principle, but may I say that the emphasis on the Gospel and the Truth is not a new doctrine. You can begin in the New Testament with the book of Romans, and in the first chapter of every epistle and every book through the remaining part of the New Testament there is a reference to the Gospel or the Truth, with the teaching stressed that Christians should follow it and it alone. Certainly, then, we should not only teach that where the Bible is silent we will be silent, and where the Bible speaks we will speak; but we—all Christians—should give time to the study of this Gospel, and careful consideration to the methods to be followed in such study.

Let it be known that, while many men work a full lifetime with the Bible and still know little about it, this book can be learned. Much of the failure to understand its contents

comes from lack of effort on the part of the student, but from the use of poor methods in study.

There are two ways to study the Bible:

First, it may be studied according to subjects, topics, persons, characters, and so on, as one would take up the study of faith or a study of the *names of the church*, or the *life of Abraham*, or the *sin of neglect*. Another way to study the Bible is to read it by passages or by letters or books, as the student might study the book of Hebrews or the letters to the seven churches of Asia. Both of these methods should be followed, because each is the complement of the other, and neither should be neglected. For example, one can not thoroughly study the sin of division without reading the first chapter of 1 Corinthians, and in the same way he can not study the Corinthian letter without going rather fully into the sin of division. Certainly both of these methods must be used and followed by the close student of God's Word.

In the use of either of these two methods there are certain rules or principles that should be followed. These rules should be remembered in the study of any passage and, if followed diligently, I believe will help the student of the Bible to know more thoroughly the eternal truths contained in the Book.

First: One should study the Bible as he studies any piece of literature. He should ask, "What do these words, these sentences, these paragraphs mean? What does this passage of Scripture say? And may I add that the easiest, simplest interpretation of a verse or passage is always the safest and the best unless there is a special reason for making another interpretation.

The second general principle that I would lay down for the study of the Bible is that the reader must know under what conditions, by whom, and to whom the passage was written or spoken. Was this passage written to the Christians at Corinth, or was it written or spoken to the Jews as they came out of the slavery of Egypt? The student must ask, "What law is this a part of?" In deciding the import of a civil law, we want to know whether it was passed by the Texas Legislature,

the Congress of the United States, or under the Articles of Confederation. Why not use the same judgment and diligence in the study of the Bible?

Not long ago in Abilene, during a heated discussion over a vital issue, the preacher of one of the best known churches quoted in support of his proposition, "Remember the Sabbath to keep it holy." A lawyer who spoke next at the meeting calmly reminded the audience that the old law was nailed to the cross, and of course there was very little that the preacher could say.

Another important principle, especially in the study of the Bible, is that one should take into consideration all the evidence written on the subject. We all know that John 6:47, "He that believeth on me hath everlasting life," does not give us all the information we need on the subject of faith, or belief, but sometimes we fail to follow this simple rule in the study of even more ambiguous passages. After all, the best commentary on the Bible is the Bible, and one can not afford to reach a conclusion on a subject until he has exhausted the material included in the Book on the subject.

A fourth principle in the study of the Bible is that it should be studied continually, repeatedly. Learning a great truth and certainly learning all of the great truths in this book is not exactly like memorizing your ABC's, although even that requires some repetition. One must read the Bible carefully, patiently, reverently, and prayerfully. And may I say that one of the temptations of the church member in the modern world is to study the Scriptures only when he has a lesson for Bible School or a sermon to preach. The truth uttered in Deuteronomy 11:19, "And ye shall teach them your children, speaking of them when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou ariseth up," is still applicable, and applicable to adults as well as to children.

Fifth: The great principle to follow in the study of the Bible is to go to its pages to find the truth, regardless of what the student believes or has been taught. This principle can

not be over-emphasized and needs to be followed as long as one has sight to read and mind to study the Book of Books. Possibly all of you have heard the Scriptures wrested from their meaning, even sometimes in the defense of truth. One great teacher said to a class of young boys who questioned the orthodoxy of his teaching, "My young friends, what is more orthodox than truth?" This is the one principle the following of which will do away with creeds and dogmas, and upon which the restoration of New Testament Christianity depends.

Sixth: The sixth and last principle that I would ask you to follow in the study of the Book of Books is that you should go to it to find God's will with the purpose of obeying it. We must remember that this is no dead pile of words or unmeaning phrases. The Bible is not just a theory or system to be studied, understood and preached. It is the word—and we must remember this is our study—it is the word of Him who reigns above, the message of the Prince of the kings of all the earth, and is to be believed, lived and practiced.

There are of course some necessary aids to the proper study of the Bible. First of all, the speaker must have an understanding of the English language, or of the language in which the book happens to be written, and its laws of expression. Since no one ever masters the language completely he should have at his command an up-to-date English dictionary, and should refer to it at any time the meaning or various meanings of a word in the Scriptures is not entirely clear. At this point, of course, a knowledge of the original tongues in which the Bible was written will be of great help. Second, the student must have two or more good translations, certainly the American Revised and the King James, for his use. Third, he needs for his study a good concordance, a standard Bible dictionary, and such recognized commentaries as are available. But whatever helps and aids the student may have, he must always remember that they are *helps*, that he is studying the Bible, and that it is to this Book that he must go for the final word in the expression of God's will.

The one who diligently studies the Bible will find that his faith will be strengthened, because "faith cometh by hearing

and hearing by the word of God." He will find that his joy will be increased and that his spiritual life will be nourished, because "we grow thereby unto salvation." The one who reads the Bible in public—who transmits its holy contents to those who hear—has the assurance that he is giving these same blessings to others, because the book contains the will of God, the truth of the ages, and the hope and salvation of man.

"These were more noble than those in Thessalonica in that they received the Word with all readiness of mind and searched the Scriptures daily whether those things were so."

"They read in the book in the law of God distinctly, and they gave the sense so that they understood the reading."

THE INFLUENCE OF THE BIBLE IN WORLD
CIVILIZATION

L. R. WILSON

THE BIBLE is a very small Book, yet all the libraries in America would not contain the volumes that have been written about it. It has been the greatest inspiration of the poets, the painters, authors and composers. It has given a peculiar charm to the land and customs whence it came. Names, dates, places and incidents are immortalized by their association therewith. It has been the occasion of more study, research, and controversy than any other source. Unquestionably it has been the dominating influence in world civilization.

In many instances the Bible has been greatly abused. Like a two-edged sword, it cuts both ways; and if not dextrously handled it will injure all who toy with its sacred contents. This is not the fault of the Bible. Any instrument that is capable of doing great good is capable of doing great harm. Decidedly, the automobile is a step forward, although it has killed and maimed more than a million people in the United States in the past ten years. We must not charge the *abuse* of the Bible to Book itself. The good that it has done in the world far outweighs the evil, consequent upon its abuse, that we shall concern ourselves only with this phase.

Any definition that we may give to "civilization" will be liable to criticism. Civilization is metamorphic and progressive. Its meaning differs from age to age. The highest type of civilization can never be attained short of universal Christianity. Until denominational barriers have been broken down, selfishness, greed, and crime have been eradicated, and the love of Christ rules the hearts and lives of men, civilization will be short of its goal. We can only assign to it,

therefore, a relative value. *Civilization is the ability to live together, with a knowledge and appreciation of the past, and a determination to preserve and improve the values bequeathed by history.* It holds the past in the present and looks to the future. It organizes the intelligent and social side of life and utilizes all the advantages gained. In no case does the civilization of a people rise above its religion. To a large extent the religion of a people make its civilization.

In a lecture of this length we can only touch on a few of the more prominent fields wherein the Bible has influenced civilization. In doing so we shall necessarily have to notice some phases that are somewhat hackneyed.

1. *Painting.* A casual survey of the great paintings of the world will readily show the influence which the Bible has exerted in this field. Painting was early brought into use by the Christians as is evidenced among the catacombs at Rome. Immediately preceding the Renaissance the paintings were almost wholly religious. We later turn to such works as Da Vinci's "Last Supper," Raphael's "Sistine Madonna," and the "Transfiguration," Ruben's "Descent from the Cross," Michelangelo's "Moses," and the more numerous works of Rembrandt.

2. *Music.* If we were to completely remove the influence of music there would be relatively little left of value. The greatest composers of the world, such as Palestrina, Bach, Handel, Haydn, Mendelssohn, Mozart and Beethoven got their inspiration for the Sacred Writings. But through the more numerous, though less famous, composers who have produced that great wealth of church hymns that have lived and blessed the world for centuries, the Bible has wielded an even greater influence upon mankind.

3. *Learning.* In the fifth century an alphabet was created for the Armenians in order that the Bible might be translated into their language. The same has been true among other people, notably among the Indians of this country. Our free schools were born of a desire to teach the Scriptures to the children. Until recent years the classical languages were

given first place in all the schools so that the Bible might be studied in the original. All our older institutions of learning were begun as church schools.

4. *Printing.* The inventing of the printing press by Johannes Gutenberg is a familiar story. The fact that the Bible was the first book printed is sufficient proof of the demand for it. Without attempting to trace the history of printing and its revolutionary effects upon the world, let me remind you that it was the Bible that trained the first printers and translators, thereby producing a phenomenal influence upon civilization.

5. *Architecture.* Ruskin said, "Every great national architecture has been the result and exponent of a great religion." Other religions, to be sure, have inspired architecture, but none has inspired ideals that are as universal and as readily adaptable as the Christian religion. The Greek architects produced some noble pieces of work but they were not suitable for church without some marked modifications. Gradually the church developed its own architectural ideals, which reached the climax in the Gothic structures.

6. *Language and Literature.* The writing of the New Testament in the koine Greek did more to stabilize and immortalize the Greek language than any other factor. Luther's translation of the Bible served to unify the numerous dialects spoken in Germany. The translation of the Bible into the English was a dominant force in stabilizing and strengthening the language. The King James Version particularly gave to it more strength and vigor than any other force could possibly have done. Not only has the translation of the Bible molded the language of the writers but it has shaped the thoughts and sentiments. One cannot read any of the best known works of the German, French, Spanish, English, or American writers without noticing the influence Holy Writ has exerted upon them. A mere glance at the works of such men as Dante, Goethe, Shakespeare, Browning, Wordsworth, Milton, Tennyson, Bryant, Whittier, and Ruskin will clearly reveal this fact.

7. *Dramatics.* All our plays and dramas are the outgrowth of the early miracle plays. The setting of the stage, the char-

acters, the plot, the theme, all grew from the Bible stories and incidents. The great *Passion Play* at Oberammergau is but a retention and development of the early plays in Western civilization. The most famous of all plays produced in this country in recent years is *Green Pastures*, an interpretation of the Bible story of creation and redemption by the Negro race. Our best advertized and best attended picture shows, such as "*The Ten Commandments*," "*The King of Kings*," "*Ben Hur*," "*Quo Vadis*," etc. were inspired by the Bible.

8. *Abolition of Slavery.* Although the abolition of slavery came late in the history of our civilization, its final achievement may be definitely traced to the influence of the Bible. Reluctance to surrender such a profitable business greatly retarded the movement; nevertheless it came. Christ's value of the individual finally aroused the conscience of the race to the extent that slavery could no longer continue. Paul told Philemon to receive Onesimus, a former slave, as a brother. "In Christ Jesus," he argued, "there is neither bond nor free."

9. *Liberation of Woman.* The liberation of woman is a familiar story. Where is Bible has not yet gone the position of woman is still very inferior. But Christ's value of the individual elevated woman in Christian lands from the very beginning. In this connection Paul further contended, "There is neither male nor female." Centuries before the birth of Christianity the position of woman among the Hebrews was far above that of any of the pagans.

10. *Infanticide.* Until after the beginning of the twentieth century, when they were forbidden by the British Government, the Hindus sacrificed their children to the crocodiles to appease their gods. Infanticide has been generally practised by all the less civilized nations. Christ put a definite value upon child life by His attitude toward children. He was never too busy to take them into his arms and bless them. He taught that only by humbling oneself as a little child could one enter His kingdom.

11. *Sorcery.* The Bible has always condemned magic, sorcery, witchcraft, and other forms of deception. When the Ephesians were converted to Christianity they burned their

books on magic, which were valued at "more than fifty thousand pieces of silver." We have always had deceivers who "amaze the people," giving out that they themselves are "great." Such deceptions, however, are greatly minimized in all Bible lands. Science claims the credit oftentimes for the achievements of Holy Writ.

12. *Dates and Customs.* The influence of the Bible has been very pronounced in the marking of time and events. To the Israelites God said, "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and outstretched arm: Therefore Jehovah thy God commanded thee to keep the Sabbath." In compliance with this command, the Jews for fifteen hundred years scrupulously observed the Sabbath in commemoration of their national deliverance from Egyptian bondage. When Jesus died on the cross He abrogated the Jewish Sabbath and gave us a new day—the day which He triumphed o'er the grave—which signified not national deliverance but deliverance from the powers of Death. The early church was accustomed to meet upon this day—the first day of the week to engage in social worship. As Judaism gradually died out and Christianity became the prevailing religion the observance of the old Sabbath passed and the first day of the week was observed as a day sacred for worship.

Other dates have become notable in Christian lands, particularly Christmas and Easter. Although lacking authority from the Bible they depend wholly upon the Bible for their value. The pre-Christmas and pre-Easter seasons are always rush seasons in business and social lines. While speaking of dates it will suffice merely to call attention to our calendar. In all Christian lands time is reckoned from the beginning of the Christian era.

13. *Civil Law.* We shall never be able to tell how far the Bible has influenced legislation and court proceedings. It has exerted both a direct and indirect influence. In all probability it has carried more weight than the Justinian code. How far the Mosaic law influenced the heathen nations we are unable to say. We are quite certain, however, that the Chaldeans,

Medo-Persians, and the Greeks were all effected by it. The principles set forth in the Word of God were factors in the shaping of all laws after the nominal christianization of the Roman empire. Alfred the Great was influenced more by the Mosaic code than by the Justinian in the formative period of the English laws. In the Puritan age, under Cromwell's rule, all legislation was patterned after the Hebrew code. John Calvin was completely wedded to the law of Moses in shaping Geneva's civil code. The same was true with John Knox of Scotland. Blackstone said, "An enactment is not a law when it conflicts with the law of God."

14. *Travel.* From the very beginning the land of the Bible has had a special attraction for travelers. Thousands of people visit the Holy Land every year because of its association with the Bible. In the Middle Ages a number of "crusades" were made to Jerusalem to capture "the holy sepulchre."

The Bible, however, has inspired travel in a different way to this. When Jesus said to His disciples, "Go ye into all the world, and preach the gospel to every creature," that little word "go" had a far-reaching effect. There is hardly a spot upon the globe where missionaries have not gone in obedience to this command. It prompted David Livingstone to explore the dark regions of Africa. The missionaries of Africa, India, and the Oriental countries did more than all the other agencies combined in opening up commerce. A notable member of the Royal Asiatic Society once said, "The missionary appears to me to be the highest type of human excellence in the nineteenth century, and his profession to be the noblest. He has the enterprise of the merchant, without the narrow desire for gain; the dauntlessness of the soldier, without the necessity of shedding of blood; the zeal of the geographical explorer, but for a higher motive than science."

15. *Industry.* In proportion to other improvements made, business and commerce have likewise improved. Agricultural methods are still very crude in the lands where the Bible is not accepted. The Bible not only inspires man to more business but to better and sounder business methods. Some years

ago Roger Babson delivered a series of lectures on business to a group of the leading business men of Memphis, Tennessee. In his first address he declared emphatically that it was impossible to build up a successful business in disregard of the principles taught by the Master. Experience shows that the oldest and most reliable business firms are those that have adhered closest to the teachings of Jesus.

16. *Standards of Living.* It is a well known fact that the standards of living have been greatly improved in the land of Bibles. Working conditions are much better, houses are better, and greater conveniences are enjoyed in every line.

These facts are tremendously important, but they are incomparable to the influence of the Bible upon the lives of men. In order that we may better appreciate this sublime truth let us take a sweeping view of the immoral conditions that prevailed when Christianity was born. Social caste dominated all nations. Education and individual merit had little weight. The traffic in slavery exceeded that of the automobile business today. The Romans held so many slaves that they were "slave poor." Avarice, greed, and ambition possessed the hearts of all. The pagan religions had become nothing more than empty forms and ceremonies. Their gods were neither feared nor revered. Epicureanism—"Eat, drink and be merry"—was the prevailing philosophy. All of the ruling class from the emperor down attended the Bacchanalian feasts, where the women threw off their clothing and their modesty, and the men gave themselves over to all forms of revelry and debauchery. A man might divorce his wife for burning his toast. Some women had more husbands than the years of their life. Gladiatorial contests were the most ordinary forms of amusement; "sham" battles, wherein thousands were sometimes, killed, were fought upon artificial lakes to amuse the spectators. The value of human life was regarded as no more than that of an ox.

No blacker picture of the evils of any age has ever been painted that that portrayed by Paul in the first chapter of Romans. "Because that, knowing God," he says, "they glorified Him not as God, neither gave thanks; but became vain in

their reasoning, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of an incorruptible God for the likeness of an image of corruptible man, and of birds, and of four-footed beasts, and creeping things.

"Wherefore," he continues, "God gave them up in the lust of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator.

"For this cause," he goes on, "God gave them up unto vile passions; for their women changed the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves the recompense of their error which was due." Because of such vile practices God had rained fire and brimstone down upon the ancient city of Sodom two millenniums before. But let the Apostle finish the picture.

"Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness, full of envy, murder, deceit, malignity, whisperers, back-biters. hateful to God. insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful; who knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them."

Here Paul declares three different times that "God gave them up." He "gave them up in the lust of their hearts to uncleanness." He "gave them up unto vile passions." He "gave them up unto a reprobate mind." This explains why the Gentile world had been left "without God and without hope." It is an awful state when people become so vile that God withdraws His restraining influence and gives them up

to degrade their bodies together with all their faculties. But this is the condition that had been reached by the Gentile nations when Jesus came. To "redeem" such a world was the stupendous task laid upon Him. To our finite minds it would seem an impossibility; yet within three centuries Christ's teaching had changed the whole face of the earth. Kings, queens, emperors, and potentates of the highest rank had bowed to His authority.

Since the earliest writings of the Scriptures appeared nations have risen and fallen, languages have changed, different standards of civilization have come and gone; but the Bible has survived every age and every change and has definitely left its mark upon them all. First, the Chaldean empire rose to great heights only to perish forever from the face of the earth; next came the Medo-Persian, which soon followed in the way; then came the Grecian empire, which lasted for only a brief period and went the way of all the earth. Upon the ruins of these fallen kingdoms mighty Rome arose with great glory and splendor. It was while this, the greatest of all kingdoms, was in the zenith of her power that the last book of the Bible was finished. For two and one half centuries, from the time of Nero Caesar to Diocletian, all the powers of Rome were marshalled in the hands of the pagan emperors to stamp out the Book of God and forever destroy its influence. Early in the fourth century, however, the powers of Rome were overcome by that which they had sought to destroy.

After the state had smiled upon the church, the "Dark Ages" and the great apostasy soon followed. It was during this period that the Bible suffered its hardest blow. Yet, after being "chained to the pulpit" for nearly a thousand years, it sprang forth with new triumphs and greater laurels. Other nations rose to power as Spain, France, Germany, England, and our own native land. Meantime the Bible has encountered other forces. During the French Revolution the Atheists tied the Bible to the tail of an ass, set a harlot upon the beast for a rider, and dragged the Sacred Book out of the city and buried it. They then set up the Goddess of Reason and shouted from the housetop that the Bible was dead and

forever buried. But their boastful insults quickly crumbled like charred paper. Evolution next tried its hand. Then came the age of higher criticism. Only in the past decade have we begun to turn back this latest assault. In every conflict many of the friends of the Bible have become alarmed and numbers have deserted to the ranks of the foe, but from every struggle it has triumphed with colors streaming.

In a recent issue of the *Good Housekeeping* magazine, Dr. Frederick K. Stamm has an article entitled "The Lost Bible." He would have us not only think that no one believes the Bible any more, but that it no longer exerts an influence upon the lives of men. True, it is not as universally heeded as it should be, but let no one become despondent and give up the fight. The Bible still lives and exerts an influence upon millions of the most highly civilized people of the world. Let me say by the way of encouragement to all, and to you students in particular, be not afraid. Long after you have passed to the great beyond the Bible will still mold the thoughts and lives of men and women.

What works of infidelity have survived to bless the world. What works of any writers have lived to bless the world, except as they depend upon the Bible for their life and value? Look at the works of Buddha and Confucius. They passed their time of usefulness centuries ago. Take Mohammedanism: it has shackled Turkey for a thousand years. But the Bible, unlike other works, holds not the seeds of decay but of progress. In the language of Peter, it "*lives and abides forever.*"

The final test of any work is its fruits. "By their fruits ye shall know them . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." A comparison of the fruits of the Bible with the fruits of infidelity will at once convince any thinking man of the superiority of God's Word. Infidelity has no organized plan of benevolence, such as our hospitals and orphan homes; it has never explored a new country, or carried a vestige of light to those who sit in darkness. It has never saved a soul from sin and death. Its only gospel is the gospel of suicide. It is the

fountain of lawlessness, of vice and crime. It breeds all the evils known to the human family. It would destroy our homes, wreck our churches, and overthrow our government; it would turn them all over to the racketeers, whiskey brewers, smut dealers and anarchists. Licentiousness, greed, vice, and all the evils of tyranny would be substituted for the achievements of the Bible.

The friends of the Sacred Book have not always been as wise as serpents and as harmless as doves, but the Bible is not responsible for the apostasies and perversions of men, or for the weakness of the human family. On the contrary, it has done more to eliminate ignorance, malice, greed, and selfishness than any other force in the world. It has lifted man up mentally, physically, and spiritually. If it be not inspired from God there is no dependence to be put in history; there is no sincerity in martyrdom; no excellency in truth; vice is the mother of virtue; we may gather grapes of thorns and figs of thistles; there is no reason in the universe; creation is without a plan; and nature labors in vain.

THESE ARE WRITTEN THAT YE
MIGHT BELIEVE

John 20:30, 31

HORACE W. BUSBY

1. *Introduction*
 - a. Text
 - b. Bible
 - c. Faith
2. *God Is*
3. *God is a Rewarder*
4. *Jesus the Son of God*
5. *Conclusion*

INTRODUCTION:

In selecting this text, it is understood that the primary meaning of this immediate verse is that John, the writer, is referring to the life work of Jesus, and that the record given by him is to lead people to believe that "Jesus is the Christ, the Son of God."

But in the general plan of the lessons assigned to the speakers for this week, we have an outline that calls for evidences of divine inspiration of the writers of the Bible, sufficient to beget belief in the hearts of all who will consider it as a whole.

We are not taking the position that the Bible as a book is inspired. But we do aim to teach that the men who wrote the Truth as recorded in the book were men whose minds were prepared by the Spirit of God to speak the Truth accurately.

This being true, the nearer the fountain we come, the purer the Truth.

The translations of the Bible might err in some minor portion, but the writers themselves made no mistake in revealing the Mind of God.

Therefore, it has always been an important task, to search for the most ancient copies of the Bible, for they are the most valuable.

Then the most important thing, is to have it faithfully translated into the living language of the people.

Faith:

Faith, must have foundation, there must be something to believe; credible evidence is calculated to produce faith in the intelligent mind, or heart.

The inspired Apostle truly said, "Faith cometh by hearing and hearing by the Word of God."

The same Spirit, guiding the same mind, said, "Without Faith it is impossible to please God."

And again, "For whatsoever is not of Faith is sin."

In the Bible, there are three distinct truths that are presented to the honest reader, for his belief. And all the faith that he is called upon to exercise, clusters around these great truths. Paul, mentions two of these in Heb. 11:6. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Then we find that the work of God, is "That ye believe on him whom he hath sent." Jno. 6:29. And again we read, "If ye believe not that I am he, ye shall die in your sins." Jno. 8:24. And in I Jno. 3:23 it is said, "And this is his commandment, that we believe on his Son Jesus Christ."

Therefore our faith is to be based on these three great foundation stones:

1. God is.
2. He will reward all who seek him.
3. Jesus Christ is the Son of God.

This leads us to the subject for this discourse:

"These are written that ye might believe."

And if we honestly believe these, we can doubt nothing written by the inspired men of God.

GOD IS:

The primary purpose of the Bible is to cause men to believe in God. Its pages reveal God.

Apart from inspired revelation, no people, at any time, have formed any definite idea of the One and only True God.

The "world through its wisdom knew not God" 1 Cor. 1:21.

The Bible bears internal evidence of truthfulness that no other book bears.

We shall notice a few of these:

Through the writing period of the Bible, which is more than sixteen hundred years, nothing has been written and later found to be false; this can be said of no human production. No work on science can make this claim. This alone is awe inspiring and faith producing to the honest reader.

All modern discoveries, in the ruins of the past, confirm the Bible accounts.

The uplifting power of the Bible in the lives of men, where ever it has gone, is one of the strong points in its claim to divine truth.

The laws of hygiene, as given by Moses to Israel, are so superior to that age as to be convincing to the student, that a super-human mind guided his hand.

On this point, Dr. Bowling, the founder of the school of medicine in Nashville, Tennessee one time said to Brother David Lipscomb, that though he possessed a skeptical mind, the study of the Mosaic laws of hygiene, which are so much superior to all such laws before or since, worked out by the wisdom of men, had forced him to the conclusion that they were God given.

The miracles of the Bible constitute an impregnable fort against all manner of attacks from the enemies of Truth.

Their main purpose is to produce faith in God. Even the greatest of unbelievers cower before the great miracles mentioned in the Bible. Even Nicodemus, said, "No man can do these miracles that thou doest, except God be with him." Jno. 3:2,

When Moses was asked to go to Egypt to lead Israel out of Bondage, his excuse was—"They will not believe me, nor harken to my voice: for they will say, The Lord hath not appeared unto thee." In answer to this, God caused the miracle in connection with the rod turning to a serpent, and then back to the rod, saying, "That they may believe." Ex.

4:5—And the Lord further said, "And it shall come to pass, if they will not believe thee, neither harken to the voice of the first sign, that they will believe the voice of the latter sign." Ex. 4:8.

This is sufficient to set forth the purpose of miracles even in the Old Testament.

Also, when the Holy Spirit came to complete revelation in the New Testament, he at once adopted the same powerful means to confirm his message. And so we read, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God, also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will." Heb. 2.

Jesus, mentioned the same reason for his works, when he said, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works I do, bear witness of me, that the Father hath sent me." Jno. 5:36.

So, when we turn to the miracles of the Bible, and with eager hearts read, of Creation, by the Word of God; the taking of Enoch without seeing death; the flood waters of Noah's day, the confounding of the languages, the birth of Isaac when Abram and Saria were old, the signs and wonders in Egypt, the crossing of the Red Sea, the manna in the wilderness, and the water from the rock, the shower of quail, the opening of the earth, the crossing of the Jordan, the capture of Jericho, the wonders of Elijah and Elisha, the sun standing still for Joshua, and many more in the Old Testament age; and then link up with the wonders of the New Testament, such as the birth of Jesus to a virgin, his wonders too numerous to mention here, such as turning water to wine, healing the sick and lame and blind, the feeding of thousands, the stilling of the tempest by his word, the raising of the dead, and of his own glorious resurrection. And then the same power exerted by the chosen apostles, until the pages are completed: We are compelled to say, surely this is the power of God, and the words are from his Throne.

The style of the writers; convincing:

There is a common style followed by the writers of the Bible that the student of its pages must consider. We shall notice a few of the most prominent characteristics:

Brevity:

Not a word seems to be amiss, and yet enough to tell the whole truth on all subjects. This one common trait is not changed from the beginning of Genesis to the close of the Apocalypse. Men, would write libraries about that which a chapter teaches, such as creation, the beginning of the church and the description of the heavenly City.

Calmness:

The complete calmness of the writers, always and under all conditions, compels the reader to take notice.

There are no head-liners, though a nation falls in a day, a world wrecked by a flood, cities burned by brimstone, and fire from the heavens, the crucifixion of the King of the Jews, the resurrection of the Son of God, or the prophecy of the destruction of the world, all called forth the same sane account given in well selected terms, that only set forth the truth.

Unity:

Where can we find anything approaching the unity of teaching, in all the works of men? From the Garden of Eden, with the tree of life, to the City of God with the tree of life on either side the sparkling river; the writers told their story so that it never crosses the general plan and purpose of the whole Book.

Impartiality:

Another characteristic, very convincing to the thinking reader, is the impartiality of all writers. They shield no saint. They are prejudiced against no sinner. When David, the glorious king, committed an adulterous crime, when Peter denied his Lord, or Judas betrays his Master, the story is

told with the same frankness. Not a time could partiality be charged against one writer.

Prophecy:

"We have the more sure word of prophecy" which indeed is the "Light that shines in a dark place."

This is the most convincing of all evidences we have studied. None, but God-directed men, could unfold the future for millenniums in advance with such accuracy as those Hebrew prophets of our Bible. But the spirit of prophecy is the Spirit of Jesus, and so we find the same grace in the Lord himself, and among the writers of the New Testament.

A REWARDER:

God said to Abraham, "I am thy shield and thy exceeding great reward." Gen. 15:1.

Paul declared that they that cometh to God, "Must believe—that he is a rewarder of them that diligently seek him."

When we read in the Bible, the many instances of God's faithfulness in rewarding those who sought his favor—we are led to believe in Him as a sure Rewarder of all who will seek after him.

We shall notice a few of the many instances mentioned.

Abel: After Adam's sin in Eden, we read of Abel's sacrifice of faith; and though he lost his life as a martyr, yet he is rewarded by having his name at the head of the list of all God's worthies.

Enoch: Enoch, sought the Lord until it was said of him, "He walked with God, and was not for God took him." Passing on into God's presence without death was the greatest reward in the age in which he lived.

Noah: Noah sought the Lord; walked with him, and did all that he was commanded, and as a result obtained the salvation of himself and his house. What greater reward could have been bestowed?

Abraham: The founder of the Hebrew race, sought to please God, until he was called the "friend of God." He was always found faithful and obedient to the will of his God. And has been rewarded by all the promises of God; a great posterity, the land of Palestine and the nations being blessed through his seed.

Moses: Moses sought the Lord, rather than the "glories of Egypt" and he was rewarded in being made the great leader of a chosen race, and in being given the Law which has astonished the nations.

Uzziah: When he sought the Lord, the Lord God made him to prosper. 2 Chron. 25.

Israel: When following the Lord, in keeping his commandments which Moses spake unto them, Israel always enjoyed the great rewards promised them, Deut. 28th chapter. And they were not blessed when they turned from seeking after him.

Daniel and the Hebrew Companions: When Daniel and the Hebrew children associated with him were careful to respect and follow God's will they were rewarded by deliverance from the lions and fire and were exalted to high places by the Most High God.

Where can an honest heart be found, which will not be led to believe in God as a rewarder of them that seek him, after carefully meditating upon the great rewards which have been meted out to that host of seekers after him? And where is there a conscience so dead as to fail to be quickened into an earnest desire to "Seek after him" that it too might be answered by the reward of peace?

JESUS CHRIST THE SON OF GOD:

We have found in this study that God never requires men to believe without evidence: therefore, he has always supplied the unquestionable evidence, and has been highly displeased at man's unbelief.

Perfection of faith is reached in accepting Jesus Christ as the Son of God. We reject God, when we reject, in unbelief, his only begotten Son. 2 Jno. 9.

After being led to believe in God the Father through his divine revelation, we also find that he has given us a commandment, "That we believe on the name of his Son Jesus Christ." 1 Jno. 3:23.

And as we have found that God requires faith in him as a rewarder of all who seek him now find that reward is based on our faith in Jesus, and all his promises and blessing are "in him." 2 Cor. 1:20—Eph. 1:3.

Paul, made a wonderful statement in Rom. 10:9—when he wrote, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Evidences in Proof of His Sonship:

1. The pureness of his life, is an outstanding monument to his claim to being the Son of God. His pureness has never been questioned. People who deny that he is the Son of God, will not deny his truthfulness and his purity. But he said he was the Son of God, and if his truthfulness is established then he must be acknowledged to be what he claimed.

2. His works are sufficient to establish his claim, because they are beyond the power of men.

He was willing for this very test to be the deciding factor of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him." Jno. 10:37, 38.

When he stilled the waves in Galilee, or fed the five thousand men with the loaves and fishes; when he restored sight to the blind and hearing to the deaf, and strength to the lame and health to the sick; when he raised the widow's son, and Lazarus from the grave, it is said "They believed on him." He was manifesting his divine power beyond question. "No man could do the miracles that thou does except God be with him" was truly said.

3. Prophecy fulfilled by him, was his strongest proof. "We have the more sure word of prophecy."

The spirit of prophecy began to move the first writers of the Bible to predict the coming of the Kingly Messiah.

The first dim glimpse of him was no doubt the promise made to mother Eve, when she was told that "Thy seed shall bruise the serpent's head" in Gen. 3:15 and Paul declared that God has sent forth his Son, "made of a woman." Gal. 4:4. So, the fight between Christ, the Seed of woman, God's own Son, and Satan the enemy of souls fulfills this prophecy.

After several centuries more had rolled by, a promise was made to Abraham that through his seed the nations should be blessed. Gen. 22:18. And the first line of the New Testament states that Jesus was the seed of Abraham, and the Gospel of Matthew closes with that Seed of Abraham giving instruction to his disciples to go to all the nations with the message of saving truth. Matt. 28:19.

About fourteen generations later, David came to view as the seed of Abraham, and while King of God's people it was told him that after he should sleep with his fathers his seed would be established forever. 2 Sam. 7. And the first verse of Matthew states that Jesus was the seed of David, and Peter distinctly tells the Jews on Pentecost that David saw the resurrection of Christ, which had been fulfilled in their day. Acts 2:30.

Isaiah, the evangelical prophet, told of the time when a Virgin would give birth to a son. Is. 7:14. And Matthew, in his first chapter tells of Jesus' birth to the Virgin Mary. At this very moment, Jesus became the Seed of woman, the Virgin's son and the seed of David, thus fulfilling the prophecies.

The same wonderful prophet told of the works of that being when he should come. Is. 35:5. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." And in Matt. 11:5 we read of Jesus doing those very things, and it being witnessed by disciples of John.

In the great prophetic chapter, Isaiah, the fifty third, a description is given in detail of things connected with that

Coming one—He would be “despised and rejected of men:” He would be “wounded for our transgressions:” He would be “afflicted and yet opened not his mouth:” “Like a lamb: Like a sheep before her shearers:” “He would be cut off from the living:” “He would make his grave with the rich and the wicked:” He would be “numbered with transgressors,” and “make intercession for them.” All of these were brought to view in the last days of Jesus on earth and recorded in Matthew 27th chapter.

Nearly a thousand years before the birth of Jesus, David being a prophet, spoke of their casting lots for his vesture, in Psalms 22:16, and in Matthew 27:35, they cast lots for his garment.

David also said he would cry, “My God! My God! Why hast thou forsaken me?” Ps. 22:1. And in Matt. 27:41 we hear these very words fall from the lips of Jesus, while on the cross.

“They look and stare upon me” Ps. 22:17—“And sitting down they watched him there.” Matt. 27:36. This is a complete fulfillment.

Not a bone to be broken, Ps. 34:20, and not a bone of him was broken, even after the authorities gave specific instruction to that end—John 19:31.

His hands and feet would be pierced. Ps. 26:16. And in Luke 24:39—Jesus appeared and asked his disciples to behold his hands and his feet.

Gall and vinegar would be given him. Ps. 69:21. They gave Jesus gall and vinegar, while on the cross—Matt. 27:34.

His soul would not be left in the haddean world, nor would his body be left to decay. Ps. 16:10. Peter said this was fulfilled in Jesus’ death and resurrection. Acts 2:31.

Daniel beheld One like the Son of man coming with the clouds of heaven to the Ancient of days. Dan. 7:13.

Jesus was called the “Son of man” and he left this earth from Mount Olivet, on a cloud, while his apostles gazed. Acts 1. And Peter said he was at the right hand of God—Acts 2.

These are only a very few of the great prophetic statements concerning Jesus, which he fulfilled, even though hundreds and even thousands of years intervened.

"All things written in the Law and in the Psalms and in the prophets concerning me must be fulfilled." Luke 24:44.

It seems that we have reached the conclusion—"That many other signs truly did Jesus in the presence of his disciples which are not written in this book, but these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name."

This is the ultimate end of all things written by inspiration. It seems that line after line, every Spirit guided man, was building toward this wonderful climax.

Other Testimony:

Jesus, said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Jno. 5:39.

After his resurrection, he told his disciples that he must fulfill all things written in the Law of Moses, the psalms and the prophets. Luke 24:44.

And again he said his works testified of him—Jno. 5:36. We have mentioned this evidence in referring to his many miracles.

We find in Luke 4:41, that devils came out of many, crying, "Thou art the Christ the Son of God."

And the centurion, that watched his men crucify Jesus, was forced to the confession that "Truly this was the Son of God." Matt. 27:54.

Thomas, though doubtful at first, was led by what he saw, to confess "My Lord and my God." Jno. 20:28.

Peter, was bold in confessing him as "Christ the Son of God" by the things which he heard, before he had all the proof—Matt. 16:18.

The angels, that made known the birth of Jesus to the shepherds, said he is "Christ the Lord" Luke 2:11.

The Holy Spirit was sent to testify of Jesus—Jno. 14:26. And John tells us that "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 Jno. 4:4.

The Ethiopian, was led by the preaching of Philip, to confess that "Jesus Christ is the Son of God." Acts 8:37.

And as final testimony, the Father makes a confession from heaven, that "This is my beloved Son, in whom I am well pleased." Matt. 3:17.

"Many years ago I entered the wonderful temple of God's revelation.

I entered the portico of Genesis and walked down through the Old Testament Art Gallery where the pictures of Adam, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David and Daniel hung on the wall.

I entered the music room of the Psalms where the Spirit swept the keyboard of nature, and brought forth the dirge-like wail of the weeping prophet Jeremiah; to the grand, impassioned strains of Isaiah until it seemed that every reed and harp in God's organ of nature responded to the tuneful touch of David, the sweet singer of Israel.

I entered the chapel of Ecclesiastes where the voice of the Preacher was heard, and passed into the Conservatory of Sharon where the Lily of the Valley's sweet scented spices filled and perfumed my life.

I entered the business room of the Proverbs and passed into the observatory of the Prophets where I saw many telescopes of various sizes, some pointing to far off events, but all concentrated upon the Bright Morning Star which was soon to rise over the moon-lit hills of Judea for our salvation.

I entered the audience room of the King of Kings and caught a vision from the standpoint of Matthew, Mark, Luke, and John; entered the Acts of the Apostles where the Holy passed into the Correspondence room where sat Paul, Peter, Spirit was doing his office work in the forming of the church; James, Jude, and John penning their epistles.

I stepped upon the throne of Revelation, where all towered into the glittering peaks.

I got a vision of the King seated upon His Throne in all His glory and I cried:

"All hail the power of Jesus' name
Let Angels prostrate fall.
Bring forth the royal diadem,
And crown Him Lord of all."

CONCLUSION:

When we are led by these undeniable testimonies, to accept Jesus Christ, as the Son of God, and therefore with power to save the world we are ready to cry out with Saul of Tarsus, "Lord, what wilt thou have me to do? And if honest men will hear the Lord's own answer—he says, "He that believeth and is baptized shall be saved." And in searching through the divine history, called "Acts of the Apostles" we are convinced that no other plan was followed, and not an example is left that would lead to doubt or fear in accepting this heaven born, gospel plan of salvation.

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

The church, is built upon the great Truth—"Jesus Christ the Son of God." "The church, is his body." "He is the Savior of the Body." "There is One body." Faith in the Lord, sincere repentance, the confession of Jesus as the Christ, and baptism into the name of the Father and of the Son and of the Holy Spirit, brings the sincere soul into all the blessings that are "In Christ" that are planned by the "Father" and taught to the world by "The Holy Spirit." Here we enjoy the "Remission of sins." It is here that "We are raised to walk in the newness of life." Here we become "New creatures." Here we are led daily onward toward the fulness of the heavenly promises.

"The Spirit and the Bride say come."

THE WORD OF GOD IS QUICK AND POWERFUL

L. S. WHITE

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12)

Webster's first definition of "Quick" is "Alive, living;" and his first definition of "Powerful" is "Full of power." Then, when we read this text: "The word of God is quick and powerful," the lesson is: *the word of God is alive and full of power.*

The "word of God," as used in this text, refers to the "written word" of God, commonly called "The Bible;" for, in the second verse of this same chapter, where the inspired apostle is talking to the same people about the same thing, he declares, in so many words, it is "The word preached;" and does not change the subject till after giving us the language of the text: "The word of God is quick and powerful." And here, let us get the great truth that this word of God is attended with the power of the Living God, and conveys either life or death to the hearers, depending on whether they accept or reject it; so much so that the apostle, when he went to "Troas to preach Christ's gospel, and a door was opened unto him of the Lord he said: "Thanks be unto God, who always causeth us to triumph in Christ, and makes manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life . . . For we are not as many who corrupt the word of God: . . . but in the

sight of God, speak we in Christ" (2 Cor. 2:12-17). Thus we learn that "the word of God," as used in our text, signifies the "preached gospel," or written word of God, with its doctrines, precepts, promises, together with the judgments of God recorded in the Bible, by all of which the gospel operates powerfully on the minds of believers!

The very fact that it is declared that the word of God is a "discerner of the thoughts and intents of the heart," shows that it is "alive and full of power." The apostle also declares that the "word of God works effectually in them that believe" (1 Thess. 2:13). It is also declared that "The word of God" is "The sword of the Spirit" (Eph. 6:17). The "word of God" is called a "sword" because it is the weapon to use in repelling the attacks of the spiritual enemies. It is also called "Sword of the Spirit" because it was dictated by the Spirit of God: and we are told that this "Sharp sword" goes out of the mouth of Jesus Christ; and, with it "He shall smite the nations" (Rev. 19:15). This will be done because: "Jesus Christ is King of kings and Lord of lords" (Rev. 19:16). Thus we plainly see that in the word of God, as given us in the Bible, we have *all means of spiritual life!* And these things are so true that Jehovah says: "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:10, 11).

As to how long the word of God will have this power, we are not left in doubt, for the old Prophet says: "The word of our God shall stand forever" (Isa. 40:8). And our Lord says: "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31). All this is so true that an inspired apostle says: "Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth

forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:22-25). We simply do not see how anything can be made plainer. This scripture shows that the word of God is the "incorruptible seed," and by it our hearts have been made pure; and by it we have been born into the family of God; and that the word of God will never die; and, to bring us to the climax, the apostle leaves us beyond any doubt as to what the word of God is, when he says: "And this is the word which by the gospel is preached unto you."

The word of God has such tremendous power in "discerning the thoughts and intents of the heart" that it has been the experience of every true minister of the gospel, that, when he preached the gospel in its purity and power, some one in the audience has seen his own character, and some of the most private transactions of his life, as it seems to him, held up to the public view by the preacher, even though the preacher may not even know the guilty party. The explanation of this is: It is simply the power of God's word discerning the thoughts and intents of the heart." And this is so true that God says: "Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). A fine and instructive lesson is in this, especially, when we knew that a long time ago, explosives were unknown; and, in order to break a large rock, a fire was built on it, and kept burning till the heat went through the rock. Then, when the hammer was applied, the rock was easily broken. This scripture last read shows us that the "fire" and "hammer" are combined in the word of God; and, by using the hammer and the fire contained in the word of God, stony hearts are broken up, and yield obedience to Jehovah. But, as the "hammer" cannot break the rock unless used, neither can the word of God break the stony heart unless taught! Hence, our Savior said: "Go into all the world and preach the gospel to every creature" (Mark 16:15). This is so true that an apostle says: "Receive with meekness the engrafted word, which is able to save your souls" (Jas. 1:21).

At this time, let us enter more deeply into the analysis of the text, taking it item by item: "For the word of God is quick," that is, "*living*." The context shows the meaning; for Jehovah's words of promise, command and threatening to His people come ringing in our ears, and are not to be trifled with; for it is the intrinsic character of God's word that is described, first, as *living*, having in God's utterances no quality of deadness, but partaking of the *life of the divine being* from whom they proceed; and, consequently, never fall idle or vain.

The character of God's word, as used in our text, is "*powerful*," that is, full of power, full of energy, and effective. And the word of God is further described as "*Sharper than any two-edged sword*," that is, it is more cutting than a two-edged sword." And here, we remind you that a two-edged sword is not necessarily any sharper than a single-edged sword, but it is more cutting, as it is comparatively all edge.

In the next place, our text says that the "word of God" is "*piercing*," that is, "penetrating even the dividing of soul and spirit, and of the joints and marrow;" and, the general import of this is clear; for it denotes the penetrating power of the word of God into the utmost depths of our nature; and this is perfectly plain; for the "joints" express the bond of connection; while the "marrow" expresses the most hidden and inaccessible part of man, and thus the whole expresses the "*piercing*" of "The Word of God" into the deepest recesses of the *soul*; and laying them open to view!

From all this we learn that the "word of God" is so full of "*power*" that it is even "A discerner of the thoughts and intents of the heart;" or, in other words, the "word of God" rules with "*power*" in the province of man's inmost nature, penetrating our interior being, and sits in judgment on the thoughts, purposes and emotions of every person who hears it, for God teaches that the "heart" is the parent of sin, and is reached and held in the right way only by the searching power of the word of God!!! And this is so true that Christ said: "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matt. 15: 19, 20).

Our Lord not only told us that out of the heart all evil comes, but also told us how to overcome these evils, and said: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Thus we learn that no one can *enjoy* God in this life and see Him in the life to come, without a pure heart! Hence we see at a glance the importance of having "pure" hearts; and, to help us, the great apostle Peter, guided by the Holy Spirit has told us how the *heart* is purified, as follows: "Seeing ye have purified your souls in obeying the truth, . . . see that ye love one another with a pure heart fervently" (1 Pet. 1:22). In the scripture just read, the apostle used the words "*heart*" and "*soul*" as one and the same thing; and anything that purifies the "*heart*" also purifies the "*soul*" at the same time and by the same means; and, the apostle has just told us that it is done by the "*truth*"; and Jesus Christ told us what the "*truth*" is, when, in praying for the sanctification of His apostles, said: "Sanctify them through thy truth: thy word is truth" (John 17:17). The apostle also shows that we are not only "born again" by the "word of God," but that the word of God will live forever, as he says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:23). And, to show this is the "written word of God," called the "Bible," the apostle says: "The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (1 Pet. 1:25)

The apostle Paul enlarges on this same thing, and says: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Cor. 10:4). And, to show that the apostle was talking about the "written" word of God, we read: "For this cause also we thank God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thessalonians 2:13). No wonder the "word of God" effectually works in those who believe, for our Lord said: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have

not spoken of myself: but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: Whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:48-50).

To further show the mighty power of the "Word of God," we give you a few more statements from the pen of inspiration, as follows: "For the prophecy (word of God) came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:21). This shows how we got in possession of the word of God. Another scripture on the power of the word of God: "The law of the Lord is perfect, converting the soul" (Ps. 19:7). Still others: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2): "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). And here, we remind you that to be "led by the Spirit" is to be led by the *directions* of the Spirit; and the "directions of the Spirit" are found *only* in the "word of God:" "Let us hear the conclusion of the whole matter: fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13). Whoso looketh in the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds" (Jas. 1:25).

When Joshua succeeded Moses as the leader of the Israelites, Jehovah said to him: "This book of the law (the word of God) shall not depart from out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

When Christ very kindly offered to go home with the Centurion and heal his servant, the Centurion said to the Lord: "Speak the word only, and my servant shall be healed" (Matt. 8:8). Christ was astonished at his great faith, and said: "I have not found so great faith, no not in Israel." Why was this called the greatest faith found in any man during the personal ministry of Christ? Because it was the greatest

faith; and the reason it was the greatest faith was because the Centurion was the first man Christ found who was willing to take Him at "His word only." And, till this good day, when a person is willing to take Christ at His word only, and be governed only by the word of God, he has the highest type of faith it is possible to have in this life! A person who wants some "Security" in addition to the "living word of God," does not have enough faith to do the will of God, and only those who do the will of God can enter heaven, as we read in Matt. 7:21.

One cannot learn from Science, as valuable as real science is, how the world and all the heavenly bodies are held in their respective positions; but, the Bible, in speaking of Christ, tells this very thing, as follows: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power" (Heb. 1:3). Nothing can be more plainly stated, than that every thing in heaven and on earth, and "all things" are up-held by the "word of his power." Not only this, but when the devil tried to get Christ to turn stones into bread to satisfy His hunger, the Lord said to Satan: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). But we go on. Christ said on another occasion: "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth" (John 5:28, 29).

"Without faith it is impossible to please God" (Heb. 11:6). But how does faith come? Answer: "Faith comes by hearing, and hearing by the word of God" (Rom. 10:17). No faith, no pleasing God. No "word of God," no faith, as the apostle says in same chapter: "The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach" (Rom. 10:8). But, if possible, to make this even stronger, we give you this scripture: "For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God . . . For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the

Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:18-24). How much more power can a thing have in it after God has "put His power" into it?

And can a thing have more "wisdom" in it than the wisdom of God, after he has put His wisdom in it? And the scripture just read shows us that God has placed both His "power" and His "wisdom" in the word of the Lord and in the preaching of it!

To enlarge on this thought, we read this scripture: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). Please notice that the apostle did *not* say that the gospel of Christ is "*a power*," nor "some power" nor a "part of a power," but most emphatically declared that the "Gospel of Christ is *the* power of God unto salvation." O that the world could realize that the *gospel of Christ* is the *only* power of God unto salvation. There are a good many channels through which God uses His power, but the "gospel of Christ" is the *only* channel through which God saves people; and any one who is not saved by the gospel of Christ will never be saved! If this lesson was learned, it would not take the world very long to accept the gospel of Christ, and be saved!

The word "power," as used in the last scripture read, is from the same Greek word as our word "dynamite," the most powerful explosive known. Then, when the apostle said: "The gospel of Christ is the power of God unto salvation," he taught us that the gospel of Christ is "God's dynamite" unto salvation. In other words, the gospel is the means God uses to break up stony hearts and turn them to the Lord!

It is no wonder that the apostle Paul, knowing so much of the power of the word of God, and the necessity of preaching it, said to a young preacher: "From a child thou hast known the holy scriptures, which are able to make thee wise unto

salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word" (2 Tim. 3:15 to 4:2). No wonder, then, Christ said: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). But the matter does not stop here; for in the very last part of the last chapter in the Bible, our Lord gives a fearful warning concerning the word of God and says: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book." (Rev. 22:18, 19).

With all these things before us, we lay down this great truth: *words build the bridges over which ideas pass from one mind to another; and the words of God have built the bridge that connects the mind of God with the human family; and, through Christ, God descended to the human family in order that over the same bridge we may ascend back to God, for Christ has "all the power in heaven and earth"* (Matt. 28:18).

There are a great many more important things that could be said concerning the life and power of the word of God—more than can possibly be said in one speech; so from now to the close of this discourse, we want to study what we consider one of the most important things in connection with the "word of God;" and this will gradually lead us to the conclusion:

Everything in all the world started in *miracle*—not only in the animal and vegetable kingdom, but also in the spiritual

kingdom. Then, after everything in the vegetable kingdom was created, or started, in miracle, everything has been reproduced by natural law; and cannot be reproduced any other way. The same thing is true in the animal kingdom. It is also true that everything in the spiritual kingdom was started in miracle, and since that time, has been reproduced in obedience to spiritual law; and no miracles are now being performed in obedience to spiritual law; and no miracles are now being performed in the spiritual realm. We give you this general statement of facts as an introduction to the concluding thoughts of this discourse.

To learn how things are created, let us briefly study the first chapter in the Bible: "In the beginning God created the heaven and the earth." No plainer statement was ever made either in or out of the Bible than this, the first verse of the Bible. Then, God divided the light from darkness, and arranged to have "Day and Night." Then, He separated the waters from the land, and called the land "Earth" and waters He called "seas." "And God saw that it was good." Then, God said: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth, and it was so. And the earth brought forth grass, and herb yielding seed after its kind, and the tree yielding fruit, whose seed was in itself, after its kind: and God saw that it was good."

Please notice that each thing "yielded seed after its kind," and that everything "brought forth after its kind." Then, after God had created fishes and whales and birds, and each "brought forth after its kind;" and God said to all these: "Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth."

After this, God created "cattle, creeping things, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw it was good." While all these things started in miracle, each is reproduced "after its kind" by natural law; and cannot be reproduced in any other way. And please bear

in mind that God fixed in every thing He created "its seed within itself;" and, unless this seed is used, nothing can be reproduced. The first verse of the next chapter tells us: "Thus the heavens and the earth were finished, and all the host of them;" and we need not expect any other miracle to reproduce any of these things God created; for they are all reproduced in compliance with natural law, and cannot be reproduced an other way!

It is also declared: "God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it." Then, God informed man that everything in all the world was to be subjected to him: "And God saw every thing that he had made, and behold, it was very good."

But how did Jehovah create man? Answer: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). We need not tell you how God created woman, for the story is familiar to all; and it was just as great a miracle as the creation of man. But, listen to this: After God created man by a powerful miracle, he was a complete man, except he had no life—no soul in him; and to meet this requirement, "God breathed into his nostrils the breath of life; and man became a living soul." After Adam and Eve sinned, God told them they should die, and said: "Thou shalt return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust thou shalt return" (Gen. 3:19). The bodies of Adam and Eve came from the ground, and died, but their "spirits" came from God, and did not die. We got our *bodies* from our parents; and, our parents being mortal, our bodies will die. But we got our spirits from God, and our "spirits," or "souls," are immortal and will never die; as we read in the Bible of death: "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it" (Eccl. 12:7). But, if possible to make this plainer we give you what the great apostle said: "Furthermore, we have had fathers of our flesh, who corrected us, and we gave them reverence:

shall be not much rather be in subjection unto the Father of spirits and live?" (Heb. 12:9). This is too plain to be misunderstood; for it shows beyond even a shadow of a doubt that we got our "bodies" of flesh from our earthly parents, and we got our "spirits" from God. But how? Let us see:

God placed the "seed of reproduction" in man just as He placed the "seed of reproduction" in everything else; and, from that time till the present, people have been begotten by the planting of human seed, called a "begetting," and at the proper time, were born into the world; and when born, they were in possession of exactly the kind of a "spirit" that God "breathed in the nostrils" of Adam. No miracle is now performed to give a child a "spirit," because each living child is born with the spirit that Jehovah gave the human family to start with. Thus we see that the succession of the human family both of body and spirit, is in the "seed," just as the succession of crops is in the seed; and each time, the seed will "bring forth after its kind," for this is just as true with the human family as the reproduction of crops of grain, or any other kind.

In making the promise to Eve that Christ should come into the world, God spoke of Him as "the seed of the woman" (Gen. 3:15). In other words, Christ was born into the world without the intervention of a man, and was the only person ever born into the world without the intervention of a man; but, as we read in Luke 1:35, Christ was begotten by the Holy Spirit, and later was born to the virgin Mary, who "never knew a man" till after Christ was born. That is why Jesus Christ is called "the seed of the woman." And here we will add that Christ is the only character who ever lived in this world who was begotten directly by the Holy Spirit, after He was begotten by the Holy Spirit, He was "born of woman" just as all others were born.

After learning that all these things just mentioned started in miracle, we turn your attention now to the Church which was also started in miracle, not just one, but many. This is so true that the apostle Peter, miraculously guided by the Holy Spirit, on the "birth-day" of the Church said: Ye men of Israel hear these words; Jesus of Nazareth, a man approved of

God among you by miracles and wonders and signs, which God did by him, in the midst of you, as ye yourselves know" (Acts 2:22). Christ was miraculously begotten, miraculously raised from the dead, miraculously ascended to heaven, miraculously sent the Holy Spirit to the apostles on the day of Pentecost, and, on that same day, miraculously established His Church on this earth. Not only were all these things miraculously done, but Christ performed many miracles, some of which are recorded in the word of the Lord, and many others are not, as we read: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name" (John 20:30, 31).

But just as all things that God created at "the beginning," have been reproduced "after its kind" by having "its seed within itself," so does the kingdom of God, which is the Church, have "its seed within itself," and is reproduced by this seed being planted, which is the spiritual "begetting," and later, leads to birth in the family of God. This is carefully taught in the parable of the sower; and, in explaining that parable, Christ said: "Now the parable is this: The seed is the word of God" (Luke 8:11). Christ also called this seed "The word of the kingdom" (Matt. 13:19). This is so true that our Lord teaches that no one can be saved without receiving the "word of God," as He says: "Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved" (Luke 8:12). This is too plain to be misunderstood; no word of the Lord preached, no believers; no believers, no one saved. Just as in the physical realm; no need sown, no crop raised; no crop raised, no harvest gathered: so in the spiritual realm; no seed (word of God) sown in the human heart, no believers made, no believers made, no Christians made; no Christians made, no one saved. And this is so true that Paul said: "For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15). Paul went to Corinth, planted the word of God in the hearts of those people, and led

them to be born into the family of God. Another apostle said: "Of his own will begat he us with the word of truth" (Jas. 1:18).

Just before Christ was betrayed to be crucified, He said to His apostles: "I will pray the Father, and he shall give you another Comforter that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17). Please notice that the Holy Spirit was to come miraculously to the apostles, was to be "in them," and was to "stay forever." And that does not mean that the Holy Spirit was to go back to God, and have to come back to this world every time a sinner is converted to Christ.

Just before Christ ascended to heaven: "He breathed on them, and saith unto them, Receive ye the Holy Spirit" (John 20:22). He also said to them: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). He also said to them: "Ye shall be baptized with the Holy Spirit, not many days hence" (Acts 1:5). He continued His conversation with the apostles, and said: "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth" (Acts 1:8). Immediately after this, Christ ascended to heaven; and ten days later, or on the day of Pentecost, God sent the Holy Spirit to these apostles. Then the multitude came together, as we read in the second chapter of Acts of apostles; and the Holy Spirit guided Peter to preach the word of the Lord to them. Many of the people were convinced, and asked; "What shall we do?" The Holy Spirit guided Peter to say: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). In other words, the word of God, the "seed of the kingdom," was planted in their hearts, they were spiritually begotten, and, were "born of water and the Spirit;" and, by virtue of their birth-right, received the Holy Spirit at the time of coming into the family of

God, and that as surely as a child is born with a human spirit—the one God “breathed in Adam.” There is no other way for one to receive the Holy Spirit. You might as well try to get a human spirit into a baby by praying for God to send a human spirit into it, as to pray for God to send the Holy Spirit into a Christian. For a human spirit comes into a child by virtue of its being born; and the Holy Spirit comes by virtue of being born into the family of God. This is so true that our Lord said: “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5). The birth of “water and Spirit,” by which one comes into possession of the Holy Spirit is just as easy to understand as the birth of the flesh by which a child comes in possession of the human spirit; for, when a child is begotten and born, it has the same “spirit” that “God breathed into Adam” in the Garden of Eden. And, when the Holy Spirit uses the word of God, which is the seed of the kingdom of God, and plants that seed in the human heart by some person teaching the same, and the person is thus spiritually begotten, and then baptized, or “born of the water and the Spirit,” that person so born, comes, at the new birth, into possession of the same Holy Spirit that Christ “breathed” on the apostles; and thus comes in possession of the same Holy Spirit that came on the apostles on the day of Pentecost. And, let us emphasize the great truth, that when one is thus born into the family of God, he has all the Holy Spirit he will ever have; and need not expect any more. This is so true that Jesus said: “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life” (John 6:63).

Eight years after the Holy Spirit was given to the Church on the day of Pentecost, God sent the Holy Spirit to the Gentiles at the house of Cornelius, as we read in the 10th chapter of Acts of Apostles. When this was done, God fulfilled His promise through a Prophet, that “He would pour out His Spirit upon all flesh” (Joel 2:28). When the Holy Spirit came upon the apostles who were Jews, on the day of Pentecost, and upon the Gentiles, this included “all flesh.”

When the disciples were together in Jerusalem as Christ had told them, they constituted a spiritual body, the Church,

just as completely as Adam was a man before he was given a spirit to make him alive. But Adam was not alive and a complete man till God gave him a human spirit; and the Church was a "body of disciples" without any spiritual life till God gave them the Holy Spirit. But that incident will never be repeated; for God had promised it through Joel, and Peter said: "This is that which was spoken by the prophet Joel" (Acts 2:16) This is so true that the apostle says to the Church: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." (1 Cor. 3:16).

With some very able men, I have debated this proposition: "In the conviction and conversion of sinners, the Holy Spirit operates through the members of the body of Christ, with the word of God, upon such material as comes within its influence." This proposition cannot be answered, because it is the teaching of the word of God. But why say more? For I feel about it as did the apostle Paul when he delivered his solemn charge to the Elders of the Church, and told them of the tremendous power of the word of God when he said: "And now, brethren, I commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified" (Acts 20:32). The word of God will go with us into the judgment at the end of time, and there, by the word of God, we will be judged (Rev. 20:12).

HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT SALVATION

J. EDDIE WEEMS

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Hebrews 2:1-3)

Brother Cox has honored me with the privilege of closing these lectures. Appropriately he placed last the subject "How shall we escape if we neglect so great salvation?" We have heard some excellent lectures concerning the Bible, the Book that will be in existence after all other books have perished. (Heb. 4:12, Matt. 24:35, 1 Pet. 1:25) Critics come and go, but the Bible remains forever.

"Precious Book, dear old Book,
On thy dear old tear-stained leaves I love to look;
Thou art sweeter day by day
As we walk the narrow way,
That leads at last to that bright home above."

Hundreds of Christians have attended these constructive lectures. In just a few minutes we shall be separating. We should leave this building to-night with these words ringing in our ears: "How shall we escape if we neglect so great salvation?" In 1897 Rudyard Kipling, who died last month, wrote *The Recessional*, a poem commemorating the diamond

jubilee of Queen Victoria. In this famous poem he offered a prayer in behalf of Great Britain. He said:

"Lord, God of Hosts, be with us yet,
Lest we forget—lest we forget."

That should be our prayer to-night as we close these lectures.

Verse three of the second chapter of Hebrews can be easily understood by an allusion to a few preceding verses. The first chapter of Hebrews closes with the question: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? The fact that we are "heirs of salvation" suggests the great salvation in chapter two. *Therefore* is the connecting link between the chapters. The writer admonishes us "to give the more earnest heed to the things which we have heard." The fact that Christ is superior to angels suggests the "more earnest heed." Also, we need to give heed because spiritual enemies are rampant. The devil, our adversary, is walking about as a roaring lion, seeking whom he may devour. (1 Pet. 5:8) Spiritual enemies pursue the Christian just as the birds followed the sower in the parable of the sower.

We should give heed to the things which we have heard, "lest at any time we should let them slip." "Lest haply we drift away from them" is probably a better translation. Brother Tant's favorite expression, "Brethren, we are drifting," is Scriptural. Of course we are drifting, and church members have been drifting since the time of Paul. We should remember, however, that nothing ever drifts up stream. If the waters were calm, we would not drift, but the Christian mariner must combat unfavorable winds and dangerous currents. The disciples on Lake Galilee had to fight the elements. These disciples were saved because Jesus was with them. Jesus is with the Christian to-day; He is our Pilate. If we try to make the voyage without Him, we shall be lost. Faith is the cable that moors us to Christ, and it is the only cable that will withstand the waves of opposition.

Briefly I shall mention a few of the currents that beat upon the Christian. Nearly every day huge waves of opinions come upon us. Many weak persons lose faith and drift with the

tide. No preacher should advocate his opinion. We should preach only those things that are revealed. In Deuteronomy 29:29 we read: "The secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children for ever, that we may do all the words of this law." If preachers would adhere rigidly to this principle, hobbies and "isms" would be abolished from the church today. A person who rides a hobby never arrives anywhere; he gets off at the same place where he got on. He reminds me of the current jazzy song. He goes "round and round," but he does not go very far. Balaam said: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." (Num. 22:18) That certainly should be our attitude to-day.

During the past few years roaring waves of liberalism and modernism have swept over the religious world. Thousands of religious persons permitted the cable of faith to break, and they are now drifting upon the dangerous seas. Modernism is probably the worst doctrine that infidels are expounding. It is given to the world with a religious guise. Shakespeare said that the devil can quote Scripture for his own purpose. The exponents of modernism are wolves in sheep's clothing. A short time before Luther Burbank's death, he preached in a Congregational church in San Francisco on the subject: "Why I am an Infidel." A year or two ago North Westerns' school of education sent questionnaires to five hundred Protestant ministers. Only seventy-two per cent of these ministers expressed belief in the divinity of Jesus Christ. Thirty-nine per cent denied the judgment day. Sixty-nine per cent said there is no hell. (They may change their minds some day). Forty-one per cent of these infidelic preachers denied the existence of heaven. I am glad that the church of Christ is virtually free of modernism. I am glad that we have no preachers who are teaching evolution, or denying the virgin birth of Jesus.

Young people, never let anything remove you from your mooring. When I was in school at Texas Christian University, I had one teacher who was somewhat conservative. He told me one day that he admired my convictions, and he admonished me never to let anything remove me from my mooring.

I have known many young preachers who took a liberal step, and then they began to drift. Most of them are still drifting. Somewhere I read of two children who were sitting in a small boat at the edge of the ocean. The boat was not tied securely, and the mother was not watching carefully. Before the mother realized what was happening, the boat began to drift toward the deep water. The mother called for help, but no help was available. The frantic mother had to stand on the shore and watch the boat drift into the blue of the ocean, never to be seen again. That was sad, but it is not nearly so sad as the spiritual drifting of young people. Mothers and fathers, watch carefully. Never let the children begin to drift. The Apostle Paul wrote to Timothy: "Holding faith and a good conscience, which some have put away concerning faith and have made shipwreck." (1 Tim. 1:19) It is reported that John Stuart Mill had been a believer, but he made shipwreck of his faith. He later said: I would give all that I have and all that I ever become for just one hour of that day when I looked up to the sky and called it heaven."

I now call your attention to Hebrews 2:3, which reads, "How shall we escape if we neglect so great salvation?" I shall discuss this by taking each clause separately. First, "How shall we escape?" The *how* is equivalent to an emphatic negative. This question is a rhetorical question; the answer is obvious. It is somewhat like the question asked Peter in I Peter 4:18. "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" An answer to either of these questions would be superfluous. Brother Milligan in *The New Testament Commentary* said of Hebrews 2:3; "This question has been on file for the last eighteen hundred years and no one has given an answer yet."

The writer of Hebrews showed a great deal of wisdom in using the pronoun *we*. He did not say, "How shall *you* escape?" but "How shall we escape?" The personal pronoun, first person is emphatic, and it includes all of those who have accepted the gospel. The writer, probably Paul, did not mean to discredit his apostleship in using the word *we*, but by associating himself with his readers, he created more interest and more sympathy. This parallels the sixth chapter and the first

verse. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." The antecedent of *us* is the writer and Hebrew Christians. Ordinarily in the discussion of this subject we overlook the fact that the Hebrew letter is written to Christians. Many an eloquent sermon has been preached to the alien sinner who neglects his salvation, but not enough preaching has been done to professed Christians who are prone to neglect. Every Christian to-day should use the pronoun *I* or *we* more than he does the pronoun *you*. Every Bible lesson is for me, not you. Peter had to learn this lesson. He said to the Lord concerning John: "What shall this man do?" (John 21:21) "Jesus saith unto him, if I will that he tarry till I come, what is that to thee? follow thou me." David could not see his own faults, and it took a parable by Nathan to teach him. (II Sam. 12)

In the judgment day there will be no means of escape for those who neglect the great salvation. The laws of Texas require buildings to be equipped with fire escapes. From the flames of hell there will be no fire escapes, nor will there be a purgatory where one can burn a little while and then escape. Temporal resources will 'not provide a way of escape. "Thy money perish with thee" will be the sad words spoken to those who have sold their souls for wealth. Money will not buy one a mansion in glory, nor can one transport any earthly possession to the New Jerusalem. Human strength cannot provide a way of escape, Max Baer, Joe Louis, and Jack Dempsey will probably tremble just as much in the judgment day as the weakest person who ever lived. "The great day of his wrath is come; and who shall be able to stand?" (Rev. 6:17) Paul said to Timothy, "Bodily exercise profiteth a little." (1 Tim. 4:8) Bodily exercise will profit just a little while, and the time is coming when the "arm of flesh" will fail one. Cold human philosophy will be useless in the reckoning day. The philosophy that leaves God out is weak and foolish. I have commiseration, but no admiration, for the person who makes a list of great men and places Jesus Christ in the category of man. It is sacrilegious to place our Master in the class with George Washington, Woodrow Wilson, and Confucius." For the preaching of the cross is to them

who perish foolishness; but unto us who are saved it is the power of God. For it is written I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent." (1 Cor. 1:18-19)

"If we neglect so great salvation" is the last clause of the verse that we have under consideration. If we neglect salvation, we shall lose it. The farmer who neglects his crop will not have a harvest. The student who neglects his courses will fail. The business man who neglects his business will become insolvent. It is evident, then, that we can neglect that which we have and lose it. A brief discussion of some of the ways that we can neglect the great salvation will be pertinent.

We can neglect this salvation by failing to preach it and to teach it. No person can be a Christian unless he believes and practices the great commission. In this famous commission Jesus said: "Go into all the world and preach the gospel to every creature." These valedictory words of Jesus are binding now and they will be bound in heaven. Every real Christian is a missionary. Church history is replete with churches that died because they were anti-missionary. Christianity is unselfish and its exponents must be unselfish.

"You must save another's soul if you would save your own. The doors of heaven are closed to him who comes alone."

The greatest trust that we have is the responsibility of preaching the gospel. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Peter 4:10). Paul said to the Corinthians: "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." (2 Cor. 4:7) He wrote to the Thessalonians; "We were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men but God who trieth our hearts." (1 Thess. 2:4) This treasure and this trust is not gold, silver, or diamonds, but it is something incomparably superior to these. Unto us Christians He has committed the trust of the gospel. "Woe to me," said Paul, "if I preach not the gospel of Christ." (1 Cor. 9:16) Every congregation that is not "sounding out the word" is not functioning as a New Testament church

should function. The church is the candlestick to hold up the word, and if a church does not do this, it will die. We should preach the gospel in the country, in the city, at home, and abroad. We should preach the gospel until the knowledge of the Lord covers the earth as waters cover the sea.

Let us preach until the sun grows cold, and the stars are old; And the leaves of the judgment book unfold."

The tragedy of this generation is the lack of Christian teaching. We believe the Bible to be the word of God, and if we do not teach it, we shall be condemned. In the great commission our Savior said, "teach them to observe all things whatsoever I have commanded you. "Christian teaching should be done in the home, in the school, and in the church. "Bring them up in the nurture and admonition of the Lord" is the commandment given by Paul. The Apostle Paul places so much emphasis on teaching and rearing children that he disqualifies from the eldership a man who does not have his children under subjection. I cannot understand how any person can object to teaching the Bible anywhere. Most of the inmates of our penitentiaries were never taught the Holy Scriptures in the home, or in the Bible school on Sunday morning. Solomon, the sage, said: "Train up a child in the way he should go; and when he is old he will not depart from it." (Prov. 22:6) Our Christian colleges certainly have their place, as our children are entitled to the best teaching possible. No teaching can be the best unless it is Christian. The work of our Christian colleges, the Bible school, and the Christian teaching in the home is unimpugnable.

We can neglect the great salvation by our failure to practice it. We should heed the words of James. "Be ye doers of the word, and not hearers only deceiving your own selves." (Jas. 1:22) "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." (James 1:27) Religion is not something that one gets; it is a practice. We cannot boast of having the truth unless we practice the truth. Jesus criticised the self-righteous attitude when He said: "Except your righteousness shall exceed the righteous-

ness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven," (Matt. 5:20) In His memorable sermon on the mount, our Lord said unto His disciples: "If ye love them that love you, what reward have you? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans the same? (Matt. 5:46-47) If Jesus were here to-night, He might say to some of us: "What do ye more than others?" Doubtless the poet had observed self-righteousness in Christians when he wrote:

I would rather see a sermon than hear one any day;
I would rather one would walk with me than merely tell the way."

The salvation under Christ is immeasurably superior to that of any other dispensation, for that reason it is called "so great salvation." Christ spoke of the great salvation, (Heb. 2:3 and Heb. 5:8-9) and it was confirmed unto us by the apostles, the eye witnesses of the risen Lord. (Acts 1:8 and 1:22) "The law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17) Christ is infinitely superior to Moses, the intermediary of the old regime, and to angels, who helped in the promulgation of the law. Jesus Christ is the counter part of God, as the following Scriptures prove: "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up to glory." (1 Tim. 3:16) "God was in Christ reconciling the world unto himself." (2 Cor. 5:19) Under the Christian dispensation we have Jesus Christ as our perennial Prophet, our abiding High Priest, and our King of kings.

Our law is called "the perfect law of liberty." (James 1:25) This could not be said of the law the Jews were under. "For the law made nothing perfect, but the bringing in of a better hope did." (Heb. 7:19) The Hebrews took their bloody sacrifices to the altar and offered them as temporary offerings. These animal sacrifices could not remove their sins; they merely rolled them forward. "For it is not possible that the blood of bulls and goats should take away sins." (Heb. 10:4) Today under the great salvation we can have our sins washed

away, not rolled forward." If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." (1 John 1:7) To the Colossians, Paul wrote: "Ye are complete in him who is head of all principality and power." (Col 2:10) There is not one spiritual blessing denied the Christian under the reign of Christ. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3) The salvation of Noah was a temporal salvation; Noah was saved from the flood. The salvation of the Israelites was a temporal salvation; they were saved in a temporal home. The great salvation is an eternal salvation; those who are saved under it, and remain saved, will be given an eternal home (2 Cor. 5:1) "Whosoever liveth and believeth on me shall never die." (John 11:26)

The fact that our salvation is greater than that of the Jews entails greater responsibilities, and probably greater punishment. The law that Moses and the angels gave could not be violated with impunity. "The word spoken by angels was stedfast and every transgression and disobedience received a just recompense of reward." (Heb. 2:2) Also we are told: "They escaped not who refused him that spoke on earth, much more shall not we escape if we turn away from him that speaketh from heaven." (Heb. 12:25) We should remember this verse in connection with Heb. 2:3. In Hebrews 10:28-29 we have this solemn warning: "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who have trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace." Some quotations from the Master will help to emphasize this great responsibility. Jesus said to His contemporaries who rejected Him: "The men of Nineveh shall rise up in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here. The queen of the south shall rise up in judgment with this generation, and shall condemn it;

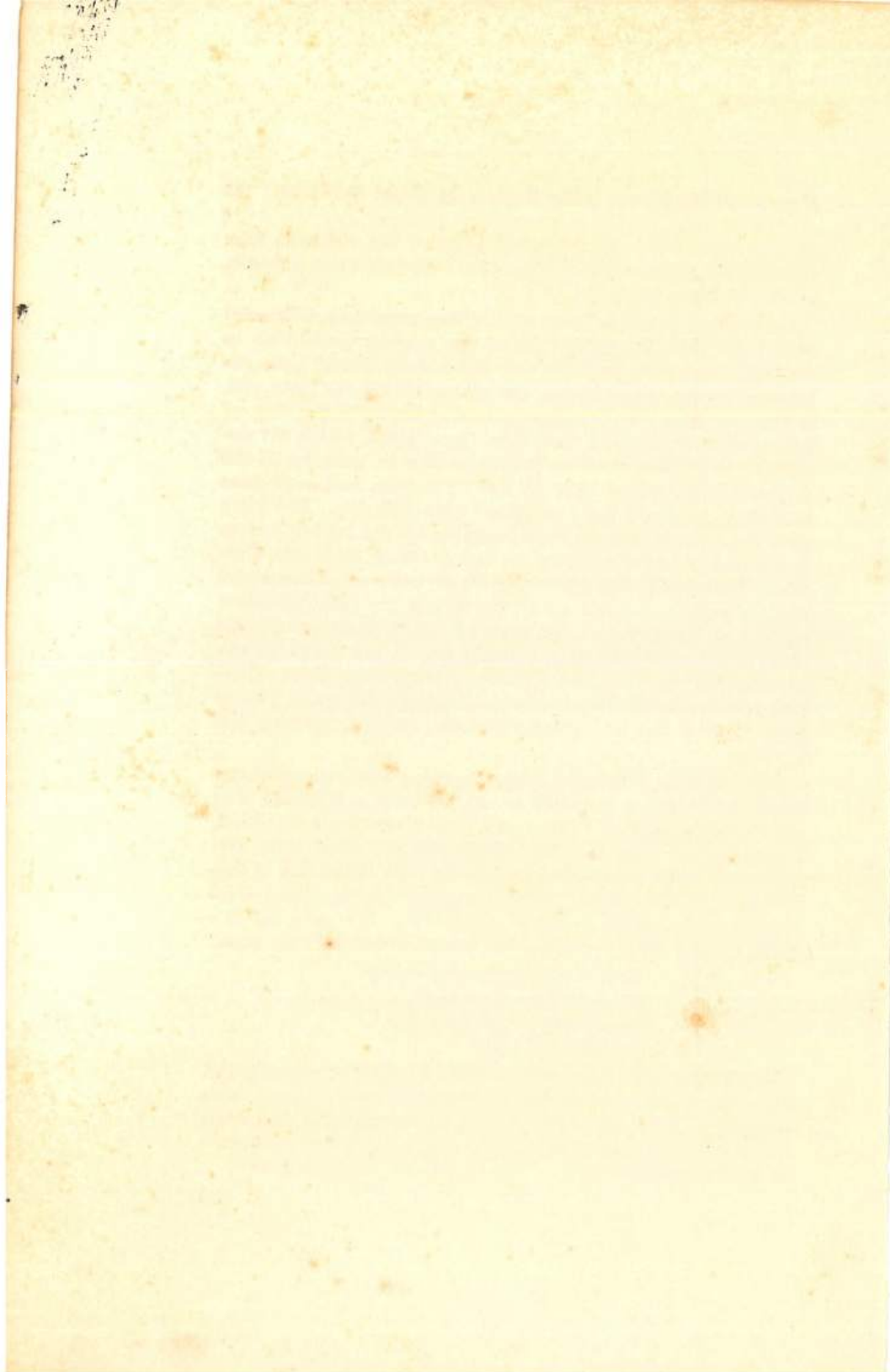
for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." (Matt. 12:41-42)

On another occasion Jesus said: "Woe unto thee, Chorazin! 'woe unto thee, Bethsaida! for it the mighty work done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee." (Matt. 11:21-24) Certainly these scriptures are sufficient to warn us of the awful punishment that awaits us if we neglect the great salvation of Christ. If we neglect the great salvation there remains no other sacrifice for sins. (Heb. 10:26) Christ has made the supreme sacrifice, God gave his Son to perfect the great salvation, and the Holy Spirit is working through the word. Therefore, if we reject the great salvation, we are rejecting the Trinity.

Just a few words of admonition to those who are not Christians. How can you afford to neglect your salvation? You are probably saying: "Some day I shall become a Christian, but not now." The Holy Spirit through the word says: Behold now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2) After Governor Felix heard Paul preach, he trembled and answered: "Go thy way for this time; when I have a convenient season, I will call for thee."

"Seems now some soul to say
Go, Spirit, go thy way;
Some more convenient day
On Thee I'll call."

The five foolish virgins were neglectful, and they knocked at the door of the wedding, but the bridegroom would not open the doors. They came too late. If you neglect the great salvation while you are on earth, you will find the doors of heaven forever closed to you. "Why not come to Jesus now?"



CONTENTS

God Hath Spoken -----	7
<i>C. A. Norred</i>	
Rightly Dividing the Word of Truth-----	11
<i>Melvin Wise</i>	
The Bible During the Dark Ages-----	20
<i>Robert C. Jones</i>	
The History of Our English Bible-----	34
<i>Cecil Hill</i>	
The Genuineness and Credibility of Our English Bible----	50
<i>C. C. Morgan</i>	
The Canonicity of the Scriptures-----	58
<i>Chas. H. Roberson</i>	
The Bible Must Be Taught-----	69
<i>G. K. Wallace</i>	
The Status of Bible Teaching Today-----	80
<i>George Stephenson</i>	
The Bible Must Be Taught to Those in Regions Beyond---	94
<i>F. L. Rowe</i>	
How To Read and Study the Bible-----	105
<i>Don H. Morris</i>	
The Influence of the Bible in World Civilization-----	114
<i>L. R. Wilson</i>	
These Things are Written That You Might Believe-----	125
<i>Horace W. Busby</i>	
The Word of God is Quick and Powerful-----	138
<i>L. S. White</i>	
How Shall We Escape If We Neglect So Great Salvation ---	154
<i>J. Eddie Weems</i>	

CONTENTS

OF THE	1
A	2
THE	3
THE	4
THE	5
THE	6
THE	7
THE	8
THE	9
THE	10
THE	11
THE	12
THE	13
THE	14
THE	15
THE	16
THE	17
THE	18
THE	19
THE	20
THE	21
THE	22
THE	23
THE	24
THE	25
THE	26
THE	27
THE	28
THE	29
THE	30
THE	31
THE	32
THE	33
THE	34
THE	35
THE	36
THE	37
THE	38
THE	39
THE	40
THE	41
THE	42
THE	43
THE	44
THE	45
THE	46
THE	47
THE	48
THE	49
THE	50
THE	51
THE	52
THE	53
THE	54
THE	55
THE	56
THE	57
THE	58
THE	59
THE	60
THE	61
THE	62
THE	63
THE	64
THE	65
THE	66
THE	67
THE	68
THE	69
THE	70
THE	71
THE	72
THE	73
THE	74
THE	75
THE	76
THE	77
THE	78
THE	79
THE	80
THE	81
THE	82
THE	83
THE	84
THE	85
THE	86
THE	87
THE	88
THE	89
THE	90
THE	91
THE	92
THE	93
THE	94
THE	95
THE	96
THE	97
THE	98
THE	99
THE	100